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A  
LETTER  
TO THE  
PEOPLE  
OF  
SCOTLAND,

In order to remove their Prejudice  
To the BOOK of  
Common Prayer.

To which is added an  
APPENDIX:  
Wherein are answer'd,  
*The* OBJECTIONS *offer'd against the*  
LITURGY,  
In Two late Pamphlets, call'd,  
Dialogues between a Curate and a  
Country-Man.

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By P. Barclay, A. M. K

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1 Cor. 14. 15. *I will pray with the Spirit, and I will pray  
with the Understanding also.*

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LETTER  
TO THE  
PEOPLE  
OF  
SECOND

# THE PREFACE.

WHEN I first undertook this Task, I intended to have contracted Dr. *Comber's* excellent Treatises, *the Companion to the Temple and the Altar*, without any Additions of my own or any Body's else, but upon second Thoughts, considering that several others had wrote very well upon the same Subject, some answering the Objections made by Dissenters against the Liturgy; others explaining it for common Use; I thought it would not be time ill spent to make a short Collection out of those Books adapted to the meanest Capacity to send my Country Men as a Token of my Affection.

I am not so vain as to think that the following Letter is the best Performance upon this Subject that is extant: Dr. *Comber* and Dr. *Nichols* have obliged the World with incomparably better: Dr. *Sparrow*, Mr. *Falkner* and others have learnedly vindicated several Parts of the Liturgy: But the two first are too large

*The Preface.*

to be either bought or read by those for whom I principally design these Sheets; and the other Books that I have met with upon the Common Prayer (however valuable in their Kind) want some things which those have to render them useful to People unacquainted with our Worship. I have therefore endeavour'd in as few Words and as plain a Stile as I could, to put the following Papers together, by the best Helps I could procure.

Such as they are, I offer them to my Country very willingly, with my hearty Prayers to Almighty God for your Increase in all true Religion and Vertue; that you may worship him with an holy Worship in this World, and be eternally Happy in the World to come.

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# A LETTER

## TO THE

### PEOPLE of North-Britain.

**I**T is an excellent Advice which Solomon gives, *Eccl. 5. 2.*  
*Be not rash with thy mouth, and let not thy heart be hasty*  
*to utter any thing before God; for God is in heaven and*  
*thou on earth, therefore let thy words be few.*

And indeed whoever considers the Majesty of that God to whom we address ourselves in Prayer, that he is the great Creator of the World, and we Dust and Ashes, must own that the best manner we can pay our Homage in, is far beneath his Dignity; and therefore that we ought to be very careful not to affront him with any indecent Words or Behaviour; that no rash Expression proceed out of our Mouth, nor any Thought, which may reflect upon his infinite Purity, affect our Hearts; that we neither offend him by asking what we ought not, nor put up even lawful Desires in terms with which we would not dare to accost our Superiours. For, tho' 'tis the Heart which God principally requires, yet a good Meaning will not be sufficient (in my humble Opinion) to justify either unchristian Petitions, or impertinent Expressions. And therefore even in private Pray'rs we should consider well what we are to say, and order our Devotion so as to be acceptable to God; and how much more ought we to *keep our foot when we go into the House of God, that we offer not the sacrifice of fools, Eccl. 5. 1.* and so to order our Behaviour in the publick Congregation, that we may *Pray with the Spirit and pray with the Understanding also, 1 Cor. 14. 15.*

To shew you what sort of Pray'rs have the best Title to the *Spirit and the Understanding*, I have undertaken this Task; and therefore, before I go farther, it will not be amiss in a few Words to explain the Phrase [*Praying with the Spirit.*]

By *Praying with the Spirit* then must be meant one of these two things. 1. The having the Words of our Pray'rs immediately inspir'd by the Holy Spirit; or, 2. Being assisted by God's Grace and Holy Spirit, *to put up our Pray'rs to him with Devotion, to have our Hearts and Affections quicken'd and caliven'd, our Faith strengthen'd and our Love increas'd.*

In the first of these Senses the Apostles and many of the first Christians (without doubt) often pray'd by the Spirit: *i. e.* they had upon several Occasions immediate Impulses of the Spirit to prompt them to pray; and then the very Words of their Pray'rs were dictated by the same Spirit, and so they had several other miraculous Helps, which were necessary (at that time) for the Establishing and Propagating the Gospel.

But after Christianity was planted, and the Church in a good measure settled, that immediate Assistance which was requisite to confirm a new Dispensation, became unnecessary for Christians in after Ages, and therefore God Almighty thought fit in his all-wise Providence to withdraw it, and left his Church only such Helps of his Spirit (with respect to Worship) as are ordinary, and require human Industry and Pains: For, as there's no Occasion now for Raising the Dead, miraculous Curing the Sick, &c. to prove the Truth of Christianity; so neither is there any Ground to expect that the Spirit dictates to us immediately the Words of our Pray'rs.

I need not insist upon the Proof of this, for (notwithstanding the great Noise and Cant about *Praying with the Spirit*) I know none, to whom the Name of Christian belongs, who dare speak out and say that they Pray with the Spirit in this first Sense.

All then that the Christian Church can expect or pretend to have of the Assistance of *God's Spirit* in Pray'r, is,

2. To be assisted by the *Holy Spirit* to pray with *Devotion and Faith, with Zeal and Affection.*

The Question then is, *What sort of Pray'rs is fittest to raise the Devotion, to quicken the Affections, to strengthen the Faith, and to encourage our Dependance on God?*

There are two sorts of publick Pray'rs, viz. *Set Forms of Pray'r*, and *Extempore Conceiv'd Pray'rs* (as they are call'd.)

*Set Forms of Pray'r*, are such as are made and compos'd either by a number of Men or by particular Persons, for publick Use, (for it is of publick Pray'r only that I at present treat.) *Extempore Conceiv'd Pray'rs*, are such as are not put together before they who use 'em begin to offer them to God, but are the Result of immediate Thought, and no sooner come into the Mind but they are address'd to God Almighty. Now let us see whether such Pray'rs as are put together with serious Thought and Deliberation, and duly weigh'd after they are compos'd; or such as were never consider'd before they were offer'd up, nor ever can be weigh'd (because they can't be remember'd) after: I say, Whether of these two sorts of Pray'r be best for all the Purposes of Christianity, and deserves best to be reckon'd *Praying with the Spirit.*

And



And I do say (and by God's Help will prove it too) that any well dispos'd Christian, may pray *with the Spirit* better by joining in a *set Form* which he is acquainted with (if it be good) than he can do by hearing an *Extempore Pray'r* even supposing it to be good in itself. For,

§. I. He that joins in a *good Form* is the likeliest to pray with  *fervent Devotion*.

When a Minister goes before his Congregation in a *Form* which they are acquainted with, they have no more to do but go along with the *Pray'r*, of which they are already assur'd of the Goodness, and to endeavour to raise their Devotion to the highest Pitch they are capable of; they are never at a stand to consider whether they can lawfully join in the *Pray'rs*, there being nothing in 'em but what they have well consider'd before and found agreeable to sound Doctrine: And if the Minister should change a Word, or thro' inadvertency miss one (which may happen either in a *Form* or an *Extempore Pray'r*) they who are acquainted with his *Form* may easily supply the Defect for themselves, and are never at a loss for the Sense of what he should have said, and therefore go on without interruption of their Devotion.

Whereas in an *Extempore Pray'r*, every one must pray at the pleasure of the Minister, without knowing what he is going to say, and (which is worse) without being sure that what he utters is agreeable to the Analogy of Faith. \* They must therefore first consider whether they can with a safe Conscience join in every Petition, and before they have study'd one Petition (especially if there be a long Parenthesis in it) the Minister is gone to another, and so they lose the Benefit of the last by studying the next; and thus while the Congregation are considering of the Lawfulness of their *Pray'rs*, they leave no room for Devotion.

If any shall say that they are sure their Teacher will not pray any thing but what is agreeable to sound Doctrine: I confess that is such an implicit Faith as I will never advise any of my Acquaintance to give to mortal Man; for as long as there is a possibility of being guilty of Mistakes, what security has any Man that his Minister may not stumble into one as well as any body else? And why should People put themselves under the inconvenience of *praying without Understanding*, or of being at a stop in the middle of their *Pray'rs*, because they are not satisfy'd of the Lawfulness of 'em? And I dare appeal to the Consciences of those who have been

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\* See Dr. Beveredge's *Sermon of the Excellency and Usefulness of Common Pray'r*.

accustom'd to hear what they call Conceiv'd Pray'rs, whether they did indeed examine the Soundness of 'em, or if they took 'em upon Trust, because they thought their Teachers so good that they would not fall into Heresy, and so gifted that they would not stumble into Nonsense?

Now, if no body can be sure that an Extempore Pray'r is good till he has consider'd it, and if that Consideration must necessarily take up time, the time so taken up is deducted from his Devotion, unless Studying be Praying, (which I humbly conceive it is not.) And therefore I conclude, that our Hearts may be more affected with sincere Devotion, where by our acquaintance with the Pray'rs we know 'em to be Orthodox, than they can be while we are in doubt at every Sentence whether we can lawfully make it our Pray'r or not.

*O. j.* If any one shall say that he has experienc'd the contrary, and can be more devout at an Extempore Pray'r, than he could ever be at a Form.

*Ans.* I would have such a one seriously to consider the great difference between the Fancy and the Heart. One's Fancy may be tickled with the Novelty of a thing; for Instance, with a bold or beautiful Phrase, with a passionate Expostulation, &c. and People may be pleas'd with new Pray'rs as some Stomachs are with variety of Meats; but as it is not the best Sign of Health to want new and nice Sauces to make our daily Bread go down, so it is a shrewd Indication of a Decay of the true Spirit of Devotion, when our Hearts can't be excited with our Pray'rs unless we have new Chimes of Words rung in our Ears.

*Obj.* If it be farther objected that *Prescrib'd Forms of Pray'r* are very unlikely to raise Devotion; because being made to the Minister's Hand they may be carelessly and superficially read over, whereas one who has no Form to trust to, must have his Heart affected with his own Pray'rs, and when the People see their Minister mov'd with what he says, it excites Devotion in them.

*Ans.* To this I answer, that one who prays without a Form may (nay must) have his Invention busy in putting his Expressions in order, and may be at some pains to screw up the Eyes and Ears of his Audience with his Gestures and the tone of his Voice; but that is very far distant from true Devotion: A stay'd and grave Frame of Spirit is the truest Sign of real Piety and Devotion, as a regular Motion of the Blood is the best Sign of Health in the Body: And indeed he that thinks anticick Gestures and violent Raptures can make his Pray'rs more acceptable to God, has much such an Opinion of him as *Baal's Priests* had of that Idol, 1 *Kings* 18. 26. 28. who

cut:

*cut and lanced themselves, and leap'd upon their altars, and rais'd their voices to rouse him.*

But suppose the utmost that the Objection carries, viz. that some Ministers read (or say without Book) a Form of Prayer with little sign of Devotion, (which may happen, for all Men are not so good as they should be) yet that is not the fault of the Prayers; for an ill Man may say an Extempore Prayer with as little Affection or Sincerity as any Man can read a Form; there is only this difference (as I observ'd before) that in the Conceiv'd Prayer the Invention is at work, and a studying Face often passes for a devout one; in the Form a Man's Devotion is employ'd, (if it is not his own fault.) But supposing still farther, that Extempore Prayers do make the Speaker more devout; (which in truth is a Mistake to my knowledge) yet the Business of our assembling together is not so much for the sake of the Minister as the Congregation; and if I shew you how you may be enabled to raise your Devotions, leave your Ministers to give an account to God Almighty for the Sincerity of theirs. If we offer up Prayers that are good; if we confess in your Name, such Sins in general as are proper for a publick Congregation, and beg of God such Graces as are necessary for Christians; if we put up your Wants in terms that are significant, and use such decent and becoming Importunity, as our Blessed Saviour and his Apostles have taught and authoriz'd; if we give Thanks to God for such Mercies as are common to the whole Congregation; (and upon special Occasions return the Praises of particular Persons when desir'd) In a word, if we perform every part of Worship after such a manner as the Holy Scripture warrants and allows? What, in the Name of God! should hinder you from being devout at those Prayers, let the Minister do what he will? If we be Hypocrites, we will be sure to be damn'd for ourselves, but you may pray well and be edify'd by good Prayers, let who will go before you in them.

I have said this much in answer to a popular Objection, not that I think it a true one or offer'd with any good reason; but Men are frail and liable to Errors. From all that I have said upon this Head, it appears that Set Forms of Prayer are most proper to raise the Peoples Devotion, and therefore they who pray by them may be truly said to *Pray with the Spirit*.

§. II. He that prays by a *Form* (always provided it be a good one) is the likeliest to *pray with Faith*. No Christian has any reason to expect that God will hear his Prayers, unless they be such as we are commanded to offer up: If we either



ask such things as are contrary to the Genius of the Gospel, or neglect to ask such things as are necessary towards procuring the Pardon of our Sins, how can we *with Faith* expect to have our Petitions granted? Should one, for Instance, desire Fire from Heaven to destroy one who had done him an Injury, or neglect or refuse to pray to God for the Repentance and Pardon of his Enemies; the doing the one, and omitting or refusing to pray for the other, is sufficient to put a stop to the Return of such Pray'rs: Now, without a *Form* of Pray'r, how can the Congregation be secure that the Minister will not be guilty of Mistakes of that kind? If he be either a passionate or a forgetful Man, it is possible a warm Expression may drop from him, or that he may conclude the Pray'rs of the Congregation without that necessary Petition, *forgive us our trespasses, as we forgive them that trespass against us*. Men are too apt to make Performances of this kind according to their own Temper or Inclination: If they are *melancholy* and *spenetic*, their Conceiv'd Pray'rs will readily favour of their Disposition: If they are *malicious* and *revengeful*, their Pray'rs may be so too: So that while Ministers are Men, we are not to expect (without Inspiration) that a Pray'r, which is the Result of immediate Thinking, should be free from Faults. Whereas a *Form of Pray'r* study'd and compos'd by Men of sound Principles, Piety and Learning, and consider'd by several Generations of Men of Sense and Probity, (tho' it can't be said to be absolutely perfect) is liable to fewer Mistakes, and Exceptions: For such Composers of publick Pray'rs will undoubtedly be careful, that that Form be apply'd to all the Necessities of Christians in general, and even to particular Exigences as far as publick Pray'rs can well be: And if the first Compilers of those Pray'rs should have omitted some things, they who succeeded might have supply'd that Defect. In a publick Form it is easy to avoid *vain Repetitions*, which is hard (if not impracticable) in a long Extempore Pray'r.

But above all, that which makes a Form the best Help to Praying with Faith, is, That we may (by a good Form constantly us'd) rest secure that no *Heretick*, who denies any fundamental Article of the Christian Faith, can foist his Errors into the *Publick Pray'rs*; whereas in the use of *Extempore Pray'rs* a Man that is cunning may vent the most damnable Heresies: Of which there was an Instance not many Years ago in *Dublin* in the Kingdom of *Ireland*. One Mr. *Emlin*, a Person of no mean Account among the *Dis-senters*, preach'd and pray'd in one of their Congregations for many Years together with great Applause, and was for the greatest part of that time (as he own'd himself) endeavouring to overthrow the Belief of our *Saviour's Divinity*, and of

*his Satisfaction made to God by his Death for the Sins of the World*; and yet by this liberty of using *Extempore Pray'rs* he continued long, perverting his Hearers, without being discover'd; and it is not probable that a Man of his Sense and Industry could be propagating one Error so long, without making some Profelytes, (however they might conceal themselves for fear of the Law.) But in a *Publick Form*, well compos'd, (such as our Liturgy) there is no *Socinian* that will stick to his Principles could lurk undiscover'd: For a right stated Form of Worship ought to be a through Body of Christian Divinity, and an Orthodox Confession of Faith, as well as a Collection of Devotion. (As I shall shew hereafter ours to be.)

§. III. *Forms of Pray'r* are fittest to encourage our Hope.  
 \* For one (and indeed the principal) Advantage of Pray'r is, the certain Expectation of having a sutable Return of 'em; and for that it is necessary we should know, (after we have put up our Pray'rs) what it was we ask'd, and which we hope to receive from God Almighty: For unless we know what we have ask'd, how can we *look up* as the Royal Psalmist did *Pf. 5. 3.* in expectation of what we want? Now when any of you hears his Teacher put up Pray'rs to God which you never heard before, and which it is morally impossible you should ever hear again, how can you expect a Return of what you don't remember to have ask'd? (for I suppose few have such Memories as to remember a Pray'r of half an Hour long for once hearing it.) Whereas if you pray by a good Form, you may by often hearing the same Pray'rs remember every Petition of it, and by that constant Use you importune God (in the most lawful Sense of the Phrase) by a reverend and devout repeating the same Request, to grant your Desire: And upon your receiving a Return of any one Petition, you are encourag'd to hope for every thing else you desire of him, (if he sees it fit for you) and likewise may be excited to give him Thanks for what his Bounty has already bestow'd upon you.

*Obj.* If it be alledg'd that *Extempore* People do ask of God the same things, but only in different Terms; as one would ask the same Favour of a great Man, but put their Petition in a new *Dress* every time they prefer it.

*Ans.* I would fain know upon what Account this chopping and changing of Pray'rs should be done: Is it because God Almighty is fond of Novelty, and that you think he will more readily grant those Petitions, which are put up in a new

Dress and Form of Words? Or is it because yourselves are pleas'd with 'em? If you fancy that God loves new Pray'rs better than old, or that you can by change of Phrases and Expressions move his Affections, you have not a just Notion of his infinite Understanding: For the same thing offer'd in the same Words, will prevail as much with him as the greatest Variety in the World; and bring to the Throne of Grace but *new Devotion, new Affections, and a sincere new Heart*, and (my Soul for yours) the *old Pray'rs* will do. But if it is to please yourselves that you are so fond of new Pray'rs, take care that the Vanity of being esteemed *Gifted Men*, and the Pride of tickling the Peoples Fancy is not a greater Motive than their *Edification*.

And thus I have shew'd you in a few Words that Praying by a Form is the best Help to Praying with the Spirit.

*Obj.* But if after all you will say that *Praying with the Spirit*, is in *S. Paul's* Sense praying Extempore and without Book.

*Ans.* I hope you will allow that the Spirit is taken in the same Sense in the very next Words, *1 Cor. 14. 15. I will sing with the Spirit and I will sing with the Understanding also.* Now if *praying with the Spirit* be praying Extempore, can you shew any Reason why *singing with the Spirit* should not likewise be singing Extempore; and if so you have as much Reason to throw the Assembly of Divines Translation of the *Psalms*, out of your Assemblies, and every Teacher is to *conceive a Psalm*, as you have to boggle at our Liturgy: And singing a Verse of the stated *Psalms* is as much a *flinting of the Spirit*, as a Collect of the Common Pray'r.

I will make no Comparison between our Pray'rs and some Extempore ones which I myself have heard, and which I could not help remembering some part of: I have no Intention to disoblige any body; I shall only say, that if there were nothing else in Forms of Pray'r but that the Church had thought it expedient to injoin them, for the sake of that *Unity and Uniformity* which is requisite among Christians, I should think that People ought to be better assur'd of the Abilities of their Teachers than I can yet suppose any Congregation can well be, that would trust their Addresses to the Divine Majesty to their *off hand Effusions*. But indeed there is something more to be said for Set Forms than the bare Expediency of 'em. For,

§. IV. If we will be concluded by the Jewish Church as approv'd by our Saviour, by the Example of Christ and his positive Command, and by the Practice of the whole Christian Church in all Ages; I say if these will be sufficient for our Rule, we shall find *Set Forms of Pray'r* amount to a *Duty*,

We



We find then *Numb. 26. 22.* a Set Form of Blessing the People prescrib'd to *Aaron, The Lord blefs thee, &c. Deut. 26. 5.* there is a prescrib'd Form of Confession at the Offering the first Fruits, *A Syrian ready to perish, &c. And v. 13.* another Form of Pray'r at presenting the Tythe of the third Year, *And Deut. 21. 7, 8.* there is a Form of Pray'r injoin'd in case of *uncertain Murther.*

That *Moses* pray'd by a Form is plain from *Numb. 10. 35.* When the Ark set forward, he uses that which was afterwards made the beginning of the 68th *Psalms*, and put into the Jewish Liturgy, *Arise O Lord, &c.* And when the Ark rested, he said *Return O Lord, &c. v. 36.*

What are *David's Psalms* but so many stated Forms of Pray'rs and Praises, which he, being inspir'd by God, compos'd and directed to the Masters of the Choir for the Use of the publick Service, (as I shall shew hereafter.) And that those *Psalms* were us'd in their Worship appears, especially from *2 Chr. 5. 13.* where the Priests and Levites pray'd in the Words of the 136th *Psalms*, and God shew'd his Approbation of that Manner of Worship by a signal Manifestation of his Presence. And *2 Chr. 7. 3.* the People had their Share in the same Form, *They bow'd themselves with their faces to the ground upon the pavement, and worshiped and prais'd the Lord, saying, For he is good for his Mercy endureth for ever.* And King *Hezekias* commanded the Priests and Levites, *2 Chr. 29. 30.* to praise God in the words of *David and Asaph.*

I might easily transcribe many Testimonies from ancient Authors (who have taken much Pains to understand the Jewish Constitution, and prove Set Forms to have been in constant Use among them;) but the Texts now quoted are sufficient to warrant that Way of Worship, from the Old Testament.

§. V. I proceed therefore to the New. That our Blessed Saviour frequented the Jewish Worship is plain from many places of the Gospels; and particularly *S. Luke 4. 16.* And we find him blaming the Jews many times for several Faults, but not one Word against their Worship: Now if they worship'd God by Forms, sure his Silence is at least a good Argument for the Lawfulness of 'em.

But they are more than lawful, I mean they are necessary too, as appears plainly from our Blessed Saviour's commanding his Disciples to use one, and from his praying by Forms himself.

That he taught a Form to his Disciples is evident from *S. Matth. 6. 9.* and *S. Luke 11. 2.* in the latter of which he appointed it to be constantly us'd as their Pray'r, for he gave it to them upon their own desiring him to teach them to pray; And

And can we imagine he would have commanded them in so positive Terms *when ye pray, say, Our Father, &c.* if it were unlawful or carnal to pray by a Form.

I might easily enlarge upon this Argument, but it has been so often insisted upon by Divines both of the Church of England and Scotland, before and since the Revolution, that for brevity's sake I shall not insist upon it.

As to our Saviour's Practice, S. Matthew tells us that in his Agony in the Garden, he went the third time from his Disciples and pray'd, SAYING THE SAME WORDS, S. Mat. 26. 44. And S. Mark gives the same Account, *ch.* 14. 39. And when he was upon the Cross, he pray'd in the express Words of the 22d Psalm, *My God, &c.*

Now if our Lord gave Commandment to his Disciples that they should use a Form; if upon the most solemn Occasions he who was God as well as Man, us'd a Form himself; Who is he that dares say that Praying by a Form is not *Praying with the Spirit*? Or that it is not only Lawful but a Duty to use Forms of Prayer?

§. VI. That the whole Catholick Church in all Ages has so taught and believed, is demonstrable from their Practice.

That the Lord's Prayer particularly was us'd in the first and best Ages of the Church, is affirm'd by many eminent Writers of those Times. Tertullian (as he is quoted by Dr. Falkner \*) says that "*Christ appointed a New Form of Prayer, †*" and he affirms that "*the Christians in his time whilst they us'd other Prayers did not omit the Lord's Prayer, but said it first, ‡ and made that the Foundation of their other Prayers.*"

And very soon after him S. Cyprian has a large Treatise of the Lord's Prayer, in which among many other things in Commendation of the Usage of it, he says, "*What more Spiritual Prayer can there be than that which was given us by Christ, by whom the Holy Ghost was also given? What Prayer can avail more with God than that which came from the*  
Mouth

\* Libert. Eccl. p. 101, 102.

† Tert. de Orat. c. 1. Christus novam Orationis formam determinavit, &c.

‡ Ibid. c. 9. Præmissa legitima & ordinaria Oratione quasi fundamento.

|| Cypr. de Orat. Dom. Pamelii Edit. p. 254. Quæ enim potest esse magis Spiritualis Oratio, quam quæ vere a Christo nobis data est a quo nobis & Spiritus sanctus missus est? Quæ vera magis apud Patrem Precatio, quam quæ à Filio, qui est Veritas

"Mouth of Christ who is the Truth? — The Father will  
 "acknowledge his Son's Words. — When we Sinners beg the  
 "Pardon of our Sins, let us bring with us the Words of our  
 "Advocate; with what Success shall we obtain what we ask in  
 "Christ's Name, if we ask in his own Words."

S. Jerom says that "Christ taught his Apostles that every  
 "Day in the Sacrifice of his Body, (i. e. in the Eucharist) the  
 "Faithful should say Our Father which art in heaven," &c. \*

And S. Augustine says, "The Lord's Pray'r is necessary for  
 "all, which the Lord gave to the Chief of his Flock, that is to  
 "his Apostles that every one should say Forgive us our trespass-  
 "ses," &c. †

Nor was the Lord's Pray'r the only Form us'd in the pri-  
 mitive Church. The Liturgies commonly ascrib'd to S. James,  
 S. Mark and S. Peter, (tho' perhaps not wrote by those  
 whose Names they bear) are of such early Antiquity in the  
 Church, that it will be hard to fix them upon later Authors:  
 Indeed Dr. Hammond is of Opinion that they were Collections  
 out of those holy Martyrs inspir'd Pray'rs, taken by their  
 immediate Disciples, and so called Liturgies of those several  
 Saints. [See Hammond's View of the New Directory, §. 17.]

S. Clem. Rom. Ep. to Cor. apud Comber. Hist. Lit. "We  
 "ought to do all things in Order, which our Lord has com-  
 "manded us to perform, viz. to celebrate our OBLATIONS  
 "and LITURGIES at certain Days."

Ignatius ad Magnes. §. 7. Wake's Translation, "Being  
 "come together in one place have ONE COMMON  
 PRAYER.

Pliny's Account to Trajan about the beginning of the se-  
 cond Century, shews that the Christians in his time had Set  
 Forms. "They use (says he) to repeat to one another (or by  
 "turns) a Hymn to Christ as God." ‡

Lucian

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Veritas, de ejus ore prolata est? — Agnoscat Pater Filii  
 sui verba. — Quando Peccatores pro delictis nostris peti-  
 mus, Advocati nostri verba promamus. Quanto efficacius  
 impetramus quod petimus in Christi nomine, si petamus  
 ipsius Oratione.

\* Hieron. advers. Pelag. l. 3. c. 5. Docuit Apostolos suos,  
 ut quotidie in Corporis illius sacrificio, credentes audeant lo-  
 qui Pater Noster, &c.

† Aug. Ep. 89. Omnibus necessaria est Oratio Dominica,  
 quam ipsis Arietibus Gregis, i. e. Apostolis suis Dominus  
 dedit, ut unusquisque dicat. Dimitte nobis debita, &c.  
 Falkner's Vind. of Liturgies, p. 121, 122.

‡ Plinii Ep. l. 10. Ep. 97. Carmenque Christo quasi Deo  
 dicere secum invicem. Vid. Falkner's Vind. of Lit. p. 133.



Lucian brings in Tryphon giving an Account of several Practices of the Christians, and among the rest he says, "Beginning with the Pray'r from the Father, (viz. the Lord's Pray'r) and adding at the end, the Hymn with the many Names." \* Which Dr. Hammond thinks was the Hymn in our Communion Service, which begins *Glory be to God on high, &c.* [See Hammond's View, &c. as above.]

In the third Century Origen says they had constituted or appointed Pray'rs. †

S. Cyprian makes the Priests *sursum Corda*, (i. e. lift up your Hearts) and the Peoples answering, *habemus ad Dominum*, (i. e. we lift them up unto the Lord) to be a stated Beginning and Preparation for the Service in his Time. ‡

In the fourth Century the Liturgies of S. Basil and S. Chrysostom were compos'd.

In the Fifth, those Liturgies are mention'd by Proclus, Bishop of Constantinople, who had his Education in that City when S. Chrysostom was Bishop of it. ||

And earlier than this the Laodicean Council prescrib'd the constant Use of Liturgies, Can. 18. This Council was held about the Year 364. (or earlier.) And this 18th Canon of the Council of Laodicea was approv'd by the great Council of Chalcedon, one of the first four General Councils; Can. 1. held about the middle of the fifth Century.

I need not come farther down, for if there were stated Forms of Worship in the first five Ages of the Christian Church, I hope it will be sufficient to take off the Imputation of their Stinting the Spirit.

And now I think I have shew'd you that Set Forms of Pray'r were appointed by God himself, practis'd by holy Men in the Old Testament, countenanc'd in the Jewish Church by our Blessed Saviour, commanded by him to Christians, consecrated by his own Example, and handed down to us thro' the Universal Church for five Hundred Years, (and no body disputes the Use of 'em in the following Ages.)

And now my Brethren and Country-men, will any be so hardy as to assert that this Cloud of Witnesses, with our Lord himself at their head, were a Set of People that worshipped God without the Spirit? I hope not. I

\* Lucian in Philop. apud Falkner ubi supra, p. 158. τὴν δ' αὖν ἀπὸ Πατρὸς, &c.

† Orig. contra Celsum, l. 6. ap. Falkner, Lib. Eccl. p. 108. προσερχόμενοι εὐχαῖς.

‡ Cypr. de Orat. Dom. Pam. Edit, p. 271.

|| Procl. Constit. de Trad. Liturg. in Bibl. Patr. Falkner, Vind. of Lit. p. 155. Falk. Lib. Eccl. p. 106. & Vind. of Lit. p. 155. Vide Dr. Comber's Hist. of Liturgies.

I know (however they of the Presbyterian Perswasion may oppose this) my Brethren of the Episcopal Communion were always for the primitive Way of Worship; and tho' they were not so happy as to have a stated Liturgy, they compos'd Forms for themselves, and many of 'em out of the English Liturgy; and often wish'd their Worship might be perform'd in the same Manner in which it was in the English Church: And after the Revolution, the persecuted Clergy of the Church of *Scotland* gave sufficient Demonstration of their Affection to the English Worship, by introducing the Book of Common Pray'r (to their lasting Honour) into some of their Assemblies.

It has pleas'd Almighty God of his Goodness to you to put it into the Heart of our most Gracious Queen, to comply with the pious Desire of the Parliament of *Great Britain* to grant a Toleration to those of the Episcopal Communion in your Country; I hope ye will be thankful to God and her Majesty for that Favour; and to enable you who love Liturgies, to worship God acceptably in the Use of ours, and to contribute as much as I can (in the Spirit of Meekness) to take off the Prejudices of all my Country-men, which the Prepossessions of Education or want of Acquaintance with it, may have left with them to this Book, I have undertaken this Task.

And therefore I shall without farther Ceremony apply myself to consider in particular,

## *The* COMMON PRAYER Book.

**I**N recommending this admirable Form, I shall, by the Blessing of God take notice of it.

I. As to the Substance of it. And,

II. As to the manner in which it is us'd.

I. The whole Book of Common Pray'r as to its Substance may be reduc'd to six Heads.

i. It consists of *Pray'rs*, and those taken out of the Holy Scripture, and the Forms of the ancient Fathers of the Christian Church, agreeable to the Holy Scripture; and I hope nobody will affirm that it is unlawful to pray to God in the Words of holy Men in Scripture; or that select *Pray'rs* taken out of ancient Liturgies that are entirely consonant to the Holy Scripture, and don't so much as carry a semblance of false Doctrine, may not be offer'd to that God who gave such Grace

Grace to the first Composers of those Liturgies that they seal'd the Doctrine contain'd in 'em with their Blood.

The first Fathers are so much (and justly too) esteem'd by all Christians, that I take it for granted, whatever Portions of our Liturgy are transcrib'd from them and agreeable to the true Orthodox Apostolical Doctrine, will not be disputed, and therefore I shall not need to make any Apology for such Pray'rs as are to be found among them.

2. The Common Pray'r Book consists of *short Summaries of our Christian Faith*, commonly call'd *Creeds*. And they are three: The *Apostles Creed*, the *Athanasian* and the *Nicene*. The first is so ancient that it has been by many said to have been made by the Apostles themselves; it is so true in every Article, that no Orthodox Christian denies one Word in it; and so necessary, that every one must know and believe it that expects to be sav'd: And therefore it has in all Ages been receiv'd as the Symbol of the Christian Faith. The other two Creeds being only Enlargements and Explications of the Apostles Creed in some particular Articles, have been receiv'd (ever since they were fram'd) by all Orthodox Christians as a Test to distinguish true Believers from those Hereticks against whose false Doctrines those Creeds were compos'd.

3. It is made up of *some Portions of Holy Scripture*; viz. The Epistles and Gospels which are read on the Lord's Day, and those other Days appointed by the Church to be observ'd in Commemoration of the particular Steps of our Redemption, or for his Grace given to the holy Apostles and other Martyrs. (Of all which in their due time.)

4. Of the *whole Book of Psalms*, and other select Christian Hymns. As to the Psalms I need not say any thing in Vindication of 'em; and for the other prescrib'd Hymns I hope to shew before I have finish'd this Letter, that there can no reasonable Objection be made against them.

5. Of some godly and pious *Exhortations* us'd by the Minister to the People; viz. Before the Pray'rs begin: In case there be a Communion, &c.

6. Of some *Occasional Offices*. Such as Baptism, Confirmation, &c.

These I think are the Substance of what is properly the Liturgy. As to the Rubrick (*i. e.* the Directions which you see in small Letters, call'd Rubrick because it us'd to be in red Letters in the ancient Liturgies) I shall take notice of any thing material in it as I go along.

In all these I hope to shew that there is nothing justly exceptionable, if you can be reconcil'd to,

II. The



II. *The Manner in which our Worship is perform'd.*

That therefore I may recommend it to you, I shall (God willing) take a short View of the whole Liturgy or Common Pray'r just as we use it in our Lord's Day Service, and in the Service for Morning and Evening throughout the Year; and then I shall consider the other Offices as they are in order.

When therefore we meet together to worship God, it is usual with us for every particular Person as he first comes into his Pew in the Church, before he takes his Seat, to fall on his Knees to put up his private Pray'rs for the Assistance of God's Grace and Holy Spirit to enable him to offer him acceptable Service.

This Practice is so decent and reasonable, that I wonder it should not be every where us'd. When we come into the House of a Superiour or Equal here among ourselves, it is usual to pay our Civility to the Master of the Family; And shall God Almighty's House be the only place treated with disregard, and his infinite Majesty meet with less Respect from us than our Neighbours? I know you of the Episcopal Communion always follow'd this religious Practice; continue in well doing, and let others see your good Example that they may imitate you in it. But because the Devotion of your Hearts in Pray'r should be accompany'd with an humble Posture of Body, fall on your Knees, and say in the Words of that excellent Service which I am going to explain.

" Let thy merciful Ears, O Lord, be open to the Pray'rs  
 " of thy humble Servant, and that I may obtain my  
 " Petitions, make me to ask such things as shall please thee,  
 " through Jesus Christ our Lord. Amen. \*

Our Father which art in heaven, &c.

Or,

" Almighty and everlasting God who art always more  
 " ready to hear than we to pray, and art wont to give  
 " more than either we desire or deserve, pour down upon me  
 " the Riches of thy Grace, forgiving me those things where-  
 " of my Conscience is afraid; and giving me those good  
 " things which I am not worthy to ask, but thro' the Merits  
 " and Mediation of Jesus Christ thy Son our Lord. Amen. †  
 Our Father, &c.

And when you have recommended yourselves to God in these or the like Forms, then you may rise and pay your Civilities

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\* Collected for the 10th Sund. after Trinity.

† Coll. 12th Sund. aft. Trin.

lities to your Neighbours as you see occasion, (always provided that you come in before the Worship is begun, which you ought still to do; for in time of Divine Service, it is highly Indecent and indeed Irreligious to interrupt your Devotion by Bows and Curtelies to those about you.)

When the Minister comes in, and is ready to begin the Service, then you must bend your Minds more particularly to what you are going about, and compose them to attend to what he says.

I know your Method of beginning your Service is by singing a Psalm; I say nothing to disparage that Practice; it is without doubt very lawful, and not indecent, and yet I will shew you a more excellent Way.

§. I. With us the Minister beginning the Service, reads with a loud Voice (as the Rubrick directs) one or more Sentences of Scripture: And those are chosen on purpose to shew,

1. God's Willingness to forgive Sins upon Repentance. Ezek. 18. 27. *When the wicked man turns, &c.* Or Dan. 9. 9. *To the Lord our God belong mercies, &c.* Or Ps. 51. 17. *The sacrifices of God, &c.*

2. The Necessity of confessing our Sins. Ps. 51. 3. *I acknowledge my transgressions, &c.* Or 1 S. 70. 1. 8. *If we say that we have no sin, &c.*

3. An Exhortation to Repentance. Joel 2. 13. *Rent your hearts, &c.* Or S. Mat. 3. 2. *Repent ye, &c.* Or S. Luke 15. 19. *I will arise, &c.*

4. An earnest Pray'r for Pardon. Ps. 51. 9. *Hide thy face, &c.* Jer. 10. 24. *O Lord correct me, &c.* Ps. 143. 2. *Enter not. &c.*

Now what can be more edifying, than, before we begin our immediate Worship, to be excited to Devotion, by the Consideration of our Sin and Misery, and of the Mercy of God in promising Pardon upon Repentance; and those declar'd from God's own Word. So that whatever Sentence or Sentences the Minister makes choice of, the People are thereby stirr'd up to a serious Reflection of the Necessity of Pray'r. And to help that Reflection, the Minister goes on with a short but earnest Exhortation (according to the Direction in the first Rubrick) in these Words,

§. II. *Dearly beloved Brethren, the Scripture moveth us, &c.* This is agreeable to your own Custom before your Pray'rs, and therefore if this Form of Exhortation be good, you will not make any Objection against the Usage. And the bare reading this, were sufficient to shew the Goodness of it: For the Minister

Minister first addresses the People in a loving manner; *Dear*  
*beloved Brethren* — And when he has thus bespoke their  
 Attention, he tells 'em, "*The Scripture moves us in sundry*  
*places [viz. in those Sentences which you have heard read*  
*and in many others]* "*to acknowledge and confess our mani-*  
*fold sins and wickedness, and that we should not dissemble nor*  
*cloak them — but confess 'em with an humble, lowly, peni-*  
*tent, and obedient heart.* Then he shews the Design of such  
 Confession and Repentance; viz. "*To the end that we may*  
*obtain the forgiveness of the same by his infinite goodness and*  
*mercy.* Then he proceeds to shew that the assembling of  
 Christians is a more especial Season for confessing and implor-  
 ing Pardon; "*And altho' we ought at all times — yet*  
*ought we most chiefly so to do when we assemble together.*  
 Because the Design of our assembling is, "*To render thanks*  
*for the great benefits which we have received at his hands, to*  
*set forth his most worthy praise, to hear his most holy word,*  
*and to ask those things which are requisite and necessary as well*  
*for the body as the soul.* But because we can't perform  
 those Duties acceptably, while we continue in our Sins,  
 therefore the Minister concludes the Exhortation with a  
 friendly Importunity to move the Congregation to confess  
 their Sins to God; "*Wherefore I pray and beseech you as many*  
*as are here present, to accompany me with a pure heart and*  
*humble Voice, unto the throne of the heavenly Grace, saying*  
*after me.*

This short Exhortation is an excellent Help to prepare your  
 Hearts, for the following Worship: According to the Advice  
 of the wise Son of Syrach; Ecclus. 18. 23. *Before thou prayest,*  
*prepare thy heart, and be not like one that tempts God.*

§. III. Being thus stirr'd up to Devotion by the Exhor-  
 tation mention'd, the Minister and all the People go to their  
 Knees, (as the Rubrick enjoins) which being a Posture of  
 Body generally requir'd of the People in our Worship, I will  
 say something of it here, which may serve for all the rest till  
 I come to the Communion.

And indeed I can't be reconcil'd to those common Phrases,  
 (as they are abus'd) that *It is the heart that God requires;* and  
*People may be devout in any posture.* For, \* we owe a Wor-  
 ship to God with our Bodies as well as our Souls: And tho',  
 without doubt, bodily Worship is but mockery where the  
 Heart is gone astray, and that where a devout Posture is not  
 practicable, as in Sicknes, &c. God will accept the Will  
 for the Deed; yet the Devotion of the Heart will be no Ex-  
 cuse

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\* 1 Cor. 6. 20. Ephes. 3. 14.



rule for the Contempt or Neglect of bodily Worship: For it is no Privilege of Christianity, that I know of, to be more impertinently Remiss in our outward Behaviour towards God Almighty, than we commonly are in our Addresses to Men: Nor can I apprehend what Authority any Man has, to be so much more familiar with his Maker, than he dares be with the \* *Land* or his *Chamberlain*: I'm afraid the indecent Posture of sitting at Prayers, gives ignorant People too much Ground to think, that all their Business at Church, is only to sing Psalms, hear Sermons, and let the Minister offer Prayers for the Congregation, which they are no farther concern'd in, than to stay till they are done and get share of the Blessing. But you, when you worship God in publick, don't begrudge him your Knees: And to shew what Authority we have for this devout Posture (not to insist on other Proofs) our Blessed Lord (who might have made as free with his Father at least as any body since) *kneel'd down and pray'd* thrice before his Passion, as both S. Matthew and S. Luke inform us. After his Example S. Paul *kneel'd down and pray'd* with the Elders of the Church, *Acts* 20. 36. And again, *Acts* 21. 5. when the Disciples from Tyre accompany'd S. Paul to his Ship, *they kneeled down on the shore and pray'd.*

And the primitive Church practis'd it constantly, except at some particular Times, in which they were obliged to stand at Prayers in some Churches. † Eusebius calls it the ordinary Custom to kneel at Prayers. And they who have found out, I don't know what, Superstition in kneeling at Prayers in Church, do commonly use that Posture in private Families; and why it should be lawful to kneel at Home, and yet be necessary to use the irreverend Posture of sitting in the House of God, is what I can't understand.

Having therefore so good Authority for kneeling, let both Minister and People † *Worship and fall down, and kneel before the Lord our maker.* And in that decent and devout Posture, let them begin that excellent Confession, the whole Congregation saying after the Minister, (as the Rubrick directs.)

§. IV. In this short but comprehensive Form, every single Person may confess his Sins of what sort soever, under the general Expressions there us'd. "*We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy Laws: We have left undone those things which we ought to have done: And we have done those things which we ought not*"

\* Landlord and Receiver.

† Euseb. Eccl. Hist. l. 5. c. 5.

‡ Ps. 95. 6.

*to have done: And there is no health in us.* And by this Form you see you may confess all your Sins to God, whether of Omission or Commission, open or secret, done deliberately or by surprize: And one Perfection of this Form of Confession I take to be, that it is so general that the most pious may use it, and yet so full that it may sate the most profligate.

Certainly the Wisdom of our Church in beginning her Service with an humble Confession of Sin, is very commendable; for while we continue impenitently in Sin, we can't perform any religious Duty acceptable to God; that we may therefore find Mercy, we here confess our Sins, *Provi. 28. 13.*

In this Confession, we begin with the most ancient and well known Attributes of God, his Power and his Goodness; *"Almighty and most merciful Father.* And after confessing our Sins in general, we beg for Pardon and Mercy in the most humble yet pressing Terms: *"But thou O Lord have mercy upon us miserable offenders; Spare thou them O God who confess their Faults; Restore thou them that are penitent.* And because we are not worthy of the Favour of God for any Good that we have done, we beg his Mercy for the Sake of our only Mediator Jesus Christ, and by vertue of that Covenant and Promise which God was graciously pleas'd to make to Men in and thro' his Son: *"According to thy Promises declared unto mankind in Christ Jesus our Lord.* And because the Pardon of our Sins would not signify much to us without the renewing of our Lives, we beg that he may for Christ's Sake give us Grace to amend our Lives for the future: *"And grant O most merciful Father for his Sake; That we may hereafter live a godly, righteous and sober Life; To the glory of thy holy Name. Amen.*

I will not insist any longer upon the Matter of this Confession, lest I should be thought to doubt your Christianity; for no Orthodox Christian can find Fault with one Word in it.

But however good and sound it may be in itself, yet I am sufficiently aware that you who are not acquainted with our Way of Worship, will boggle at our Manner of using this Confession; viz. Allowing and enjoining the People to repeat every Sentence after the Minister. This some say confounds the Worship; others, that it is rank Popery. To vindicate this Manner of alternate Praying, I will in a few Words as I can shew you what Authority we have for it.

If we look into the Practice of the Jewish Church, What can be meant by many Expressions in the *Psalms* where David encourages the People to say *Amen; Hallelujah;* but their having a Part in the publick Prayers? *Ps. 106. 48.*

The whole Congregation of the Children of *Israel* join'd to address God Almighty, *Judg. 21. 2.* and said, *O Lord God of Israel why is this thing happen'd in Israel? &c.*

When *Solomon* had pray'd at the Dedication of the Temple in the Words of the *132d Psalm*, the People had also their Share, for they bow'd themselves, and worship'd and prais'd the Lord, saying, for he is good for his mercy endureth for ever, *2 Chr. 7. 3.*

Nor was this only a Jewish Practice, but likewise among the Apostles we have more than probable Arguments, for the Faithfuls joining their Voices in Pray'r: *Acts 4. 24.* The Apostles and they of their Company lifted up their voice with one accord, and said, Lord thou art God, &c. Nor will it do to say that one only pray'd, and the rest join'd in their Hearts: For the Text says expressly, They (i. e. the whole Company, *v. 23.*) lift up their Voice; and doubtless lifting up the Voice is one thing, and joining with the Heart is another.

Again, *S. Paul* and *Silas* pray'd, *Acts 16. 25.* so that the Prisoners heard 'em. If any say that first *S. Paul* utter'd his Pray'r and then *Silas* (after he had done) begun his; this is said without Proof, whereas their joining alternately in one Pray'r (that being the Custom of the Jewish Church) is at least more probable.

\* And *S. Paul* expressly supposes it to be the Business even of the Unlearned to say *Amen* at the giving Thanks (i. e. at the Consecration of the Sacrament as *Dr. Hammond* thinks) so that in that Apostle's Opinion some Answers to the Pray'rs are lawful: And he exhorts the *Romans* with one mind and one mouth to glorify God, *Rom. 15. 6.*

And if we will take the Prophet's Representation of the Angels, and *S. John's* Account of the Church Triumphant for our Pattern, we will find this Practice agreeable to that of the Heavenly Choir. Thus, *Is. 6. 3.* the Angels are represented crying to one another, *Holy, &c.*

And *Rev. 7. 9.* the Church above is brought in worshipping alternately, (or time about as we Scots Men call it) *The multitude cry'd with a loud voice, saying, Salvation, &c. v. 11. The angels fell down and worshiped God, saying, Amen, Blessing and Glory, &c.* And again, *Rev. 19. 1.* I heard a great voice of much people in heaven, saying, *Allelujah. v. 3.* Again they said *Allelujah: then the four Beasts and the twenty four Elders fell down and said, Amen, Allelujah.* And when the voice came out of the throne, *v. 5.* saying, Praise our God, &c. Then a voice of a great multitude, as of many waters, said *Allelujah, &c.*

In



In these places of the *Revelations*, we see those glorify'd Saints represented praying acceptably with these three remarkable Circumstances, 1. *Kneeling, or Prostration*, 2. *Making Responses, or answering one another*. 3. *Repeating the same Words often*. All which I desire you to note carefully as an Argument of the Excellency of the *English Liturgy*, which appoints all these to be used.

As to the Practice of the Primitive Church, (which it will not be much for any Man's Reputation lightly to despise) there are many Testimonies of the People's joining with their Voice in Prayer. St. *Cyprian's Sursum Corda*, pronounc'd by the Priest, (formerly mention'd \*) and the People's answering, *Habemus ad Dominum*, is a sufficient Indication of this way of praying in the third Century.

St. *Basil* (who liv'd in the next Century) says, † *Ep. 63.* that in his time the Practice of many *Eastern Churches* was, that every Man by his own Words did profess Repentance and make Confession.

And *Gregory Nazianzen* declares, \* *Orat. 3.* that *Julian*, in imitation of Christians, appointed a Form of Prayer among the Heathens, to be said in Parts.

St. *Jerom* † (about the end of the fourth Age) says, the People spake in the Prayers with the Priest.

And *Gregory the Great* \* (Century the sixth) affirms, that the Lord's Prayer was ordinarily said by all the People together, *Ep. l. 7. c. 63.*

And indeed, this Custom of the People's having a share in the Prayers of the Church is so very natural, that in Churches where it is not injoin'd, People fall, of themselves, into the practice of it, tho' not so orderly, nor with such Understanding as the Liturgy directs. Thus I have very often observ'd in many Churches in *Scotland*, the better sort of People repeating the Prayers after the Minister, and in some places they were so well acquainted with this Form, that I have heard them sometimes go before him; while the more ignorant made Responses of their own, (loud enough to be heard of many in the Church) such as *Lord grant it! O God do it! Christ hear us! Lord have Mercy!* and the like.

And if it be lawful to join so far with your Mouth in the Prayers, (as to my knowledge many did without any Check from their Minister, and indeed who would hinder such Offers at Devotion?) then how much the more edifying is it, that the whole Congregation should have the same

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\* *Cypr. de Orat. Do. p. 271.*

† *Vide Falkner, lib. Eccl. p. 130. Comber Comp. to Temple.*

\* *Falkner, Ibid. † Falkner, Ibid. p. 131. \* Ibid.*

*Answers, that all things be done decently and in order, 1 Cor. 14. 40.*

When therefore the Minister begins the Confession, saying, *Almighty and most merciful Father*, let all the People say after him with an audible Voice, *Almighty and most merciful Father*, and so repeating after him every Sentence in the Confession, which is so excellent a Composure that the reading of it will recommend it to all People of Sense and Piety.

And if you say this with true Devotion, then you will have your Hearts prepar'd for the Pardon which the Minister is going to pronounce in the

§. VI. *Absolution*, Which is the next part of our Service. In recommending this, it will not be amiss to say something of the Power of Absolution in general.

By the Power of Absolution I mean, *An Authority left by our Blessed Saviour to Ministers, (lawfully ordain'd to that Office) to forgive Sins upon sincere Repentance and stedfast Faith.* This certainly is the least that can be meant by Christ's Words to his Apostles, *John 20. 23. Whosoever sins ye remit, &c.*

That Christ gave this Power to his Apostles you see plainly in the Text: that it was not to die with them is as clear from our Lord's promising to be with 'em always, (*viz. in the Exercise of their Ministry*) to the end of the World.

Nor was the Power of Absolution any part of the extraordinary miraculous Power which the Apostles had, for the Holy Ghost was not given in the fullest Measure till some time after this Commission. And tho' the Inspiration, which the Apostles and first Dispensers of the absolving Power were endow'd with, enabled them better to discern who was qualify'd for Absolution, and who not, that does not infer that the Power itself dy'd with them: for since all the Power that (even) they had was only to absolve upon Repentance and Faith; there is no reason why Christians now should be deny'd of the Comfort of that Ordinance, because we can't infallibly determine who is a true penitent Believer, and who is an Hypocrite.

When any Person who professes to be griev'd and wearied with the burden of his Sins comes to me to desire Absolution, I must inquire with all due Caution, whether he truly repents. If I have reason to believe that he does, I will absolve him, *i. e.* I will declare in God's Name that his Sins are forgiven. If he be a faithful Penitent, what I have looked on Earth is (by virtue of Christ's Promise) looked in Heaven.

I will not deny but I may be mistaken in my Judgment, and may declare a Person absolv'd whom God neither has nor will absolve, because he is a rotten Hypocrite; which I could not find

find out; but I know likewise that if *S. Peter* or *S. Paul* had absolv'd any Man, God Almighty would not ratify their Sentence, but upon the Score of Repentance and Faith: For Absolution is no Charm to give Pardon to one (in himself unqualify'd) by only pronouncing these Words, *I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost*. But as other positive Institutions of the Gospel are made means of Grace by God's appointment, to those who are duly qualify'd for 'em, and partake worthily of 'em; so Absolution to a Soul truly dispos'd by Faith and Repentance, is a Declaration of God's Pardon upon Earth, which will be ratify'd and confirm'd (without question) in Heaven.

If some have abus'd this Doctrine, and screw'd it up to such an unwarrantable Height as to make the Priests pronouncing these Words *I absolve thee, &c.* an absolute Pardon *opere operato*, i. e. by his bare speaking of the Words: Or if they have further taught, that Absolution ought to be given to a Person that has only an imperfect Contrition which is call'd *Attrition*, (i. e. a slavish Fear of Punishment.) I say if any one has so taught, I am not to answer for that. Our Church gives no Countenance to such loose Doctrine; nor is she accountable for either the Opinions or Practices of others.

But however high or low some carry this Matter, no Christian can scruple the Absolution in our daily Service, [Of the other two Absolutions in the Liturgy I shall speak in their proper places.] Our daily Absolution begins "Almighty God the father of our Lord Jesus, &c.

Here the Minister begins with the known Attribute of God; and, to raise our Confidence, he subjoins his being the Father of our Lord Jesus Christ, and therefore certainly the more willing to be reconcil'd to penitent Christians.

And what can be more comfortable to those who are sensible of their Sins, and heartily sorry for 'em, than to hear that that God, who is Almighty and can forgive, is also the Father of that Saviour who made Satisfaction for our Sins; and in and thro' him, is ready and willing to pardon us: And in token of his Willingness, "Has given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the Absolution and Remission of their sins. Thus the Minister encourages the People to hope for Pardon from these Considerations: And then he goes on to pronounce the general Remission in these Words, "He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. The Meaning of which is no more than this: That God (who has given Power and Authority to me, and other lawful Ministers, to declare his Pardon to penitent



penitent Believers) by my Mouth pardons all you who are duly qualify'd for it by Repentance and Faith. And this general Pardon every one of the Congregation (who is duly dispos'd for it) may apply to himself: And then the whole Congregation are to join in "Beseeching him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy thro' Jesus Christ our Lord. Amen.

Now I beseech you to consider this part of our Service seriously without prejudice; how agreeable it is to the Nature of the Gospel and the Christian Doctrine, and you will be convinc'd that here all things are done to Edifying, 1 Cor. 14. 26.

This Absolution is to be pronounc'd by the Priest alone standing, (says the Rubrick) the People still kneeling.

If any one is so ignorant as to take Exceptions at the Word Priest; they will find it afterwards explain'd \*. The Priest is here particularly nam'd, because (tho' an inferiour Minister may read Morning and Evening Pray'r, or any Master of a Family who is not in holy Orders) none other but he that has been ordain'd a Priest or (as they are call'd) Presbyter, may take upon him to give Absolution; for that Power is a part of the Commission granted to the Apostles, and delegated thro' the whole Christian Church to their Successors the Bishops, and to lawful Priests; and in our Church granted by the Bishop to Priests only in their Ordination, but never to Deacons †.

The Priest is to stand in pronouncing the Absolution, because it is an Act of Authority address'd in God's Name to the People, whereas the other Pray'rs are humble Requests address'd in their Name to God.

The next part of the Service, is,

§. VII. The Lord's Pray'r. [To be said by the Minister as well as People kneeling, the Minister speaking with an audible Voice, and the People repeating it after him here, and in every other part of the Service wheresoever it is us'd; as the Rubrick expressly directs.]

I am heartily sorry there should be any Occasion for proving to People who are call'd Christians, the Lawfulness of using this admirable Prayer; but having said something of the ancient Use of it in the Christian Worship in the former part of this Letter, I shall only add as an Argument ad homines, to you

\* Vide Litany of praying for Bishops, Priests and Deacons.

† Vide Ordering of Priests.

you Gentlemen of the Presbyterian Perswasion, that in your own *Directory* for Worship the *Lord's Prayer* is not only recommended as a *Pattern for Prayer*, but allow'd TO BE US'D AS A FORM. And the same Assembly of Divines who made that *Directory*, in their Annotations upon the *Lord's Prayer*, say the same: So that from the avow'd Principles of the Presbyterians, the *Lord's Prayer* MAY be us'd in your Prayers. That your universal Practice is against this, is your own Fault, and Father forgive you, you know not what you do.

But for you of the *Episcopal Communion*, (who have so long and constantly adher'd to the Use of this *Divine Prayer*, that it has been a part of your Distinction in Worship from your Neighbours) I shall have no need to vindicate our using it. All therefore that I shall do at present, is to shew the Reason of repeating it so often: For it may perhaps seem new to those who were accusom'd to hear the *Lord's Prayer* only once, to find it us'd four times in the ordinary *Lord's Day Service*.

To set you right in this Matter, you may observe our Saviour's Words, *S. Luke 11. 2. When you pray, say, Our Father, &c.* The least that can be inferr'd from which is, that upon every Occasion of solemn stated Prayer Christians should use this Form; now, whether it should be us'd to begin our Prayers, or in the middle, or at the conclusion, the Scripture is silent. If the *Episcopal Church of Scotland* us'd it after Prayers, and our Church sometimes in the middle and sometimes in the beginning, it is not material so it be us'd every time we pray.

Now if you consider our Service, the *Lord's Prayer* is us'd only once in every distinct part of it. For,

1. After the *Lord's Prayer* the first time, we rise from our Knees, and make an Interruption in the praying part by reading some Chapters out of the Old and New Testament, so that the *Lord's Prayer* is us'd only once in the first part of our Service.

2. After the Creed, we go to Prayers again, and in that part of our Service we say the *Lord's Prayer* again once.

3. Once in the Litany, which is another distinct part of Worship, only upon some Days. And,

4. In the Communion Service, (the first part of which is repeated every *Lord's Day*, whether there be a Communion or not.)

So that the frequent Use of this *Divine Prayer* is only a Compliance with our Lord's Command, *When we pray, say, Our Father, &c.* [Of the frequent Interruptions in our Prayers I shall say something by and by.]

When

When therefore the Minister has ended the Absolution, and devoutly kneels with the Congregation; let all the People join Heart and Voice, saying along with him with a decent loudness *Our Father, &c.*

**S. VIII.** When the Lord's Pray'r is ended, the Minister says "*O Lord open thou our lips;* and the People answer "*And our mouth shall shew forth thy praise.* Minister. *O God make speed to save us.* People. *O Lord make haste to help us.*

Our Natures are so frail that much of the best things tires and clogs us, and the most serious among us all, are weary'd with being long intent upon Devotion. Therefore to help our Infirmities, our holy Church has wisely chang'd our Manner of Worship. We are now to rise from our Knees to our Feet, and from praying to God we are going to praise him. But because we can't offer up our Praises to him without his Assistance, we use some choice Sentences out of David's Psalms (instead of the Mass-Book which some foolishly and others maliciously object to us) to implore God's Help to enable us to perform our Duty of Praise acceptably. The Minister saying out of *Pf. 51. 15. O Lord open, &c.* and the People answer out of the same place, *And our mouth, &c.* Then the Minister repeats his earnest Request for God's Assistance out of *Pf. 70. 1. O God make speed, &c.* Answer, *O Lord make haste to help us.*

And being thus encourag'd by the Mercy of God, which all devout Christians have reason to expect by praying for it with a sincere Heart, we rise from our Knees, (as the Rubrick directs) and with all the chearfulness of our Souls we give Glory to the Eternal Trinity, Three Persons and One God, by repeating that excellent short Hymn commonly call'd the *Doxology*, the Minister saying *Glory be to the Father and to the Son and to the Holy Ghost.* And the People answering, *As it was in the beginning is now, and ever shall be, world without end. Amen.*

As to the Substance of this Hymn (which is a short Creed as well as an Act of Praise) I hope no Christian will except against it: For, whoever believes the Trinity, will not scruple to give Glory to each Person of that Trinity by himself, and whoever has a right Notion of the Deity will readily assent to the latter part of it; viz. *As it was in the beginning, &c.* i. e. That the whole Three Persons were Co-eternal together and Co-equal, and shall continue so for ever.

This Hymn has been of such ancient Use in the Christian Church, that it is not known when it began to be us'd, but it became more universal after the Arian Heresy, and the Ortho-



Orthodox complain'd of *Arius's* corrupting it by changing it to *Glory be to the Father, BY the Son, and IN the Holy Ghost*, [Theodor. Hist. l. 2. c. 24. \*] which is a certain Indication that it was us'd in the Church before *Arius's* time. The Faithful always stood at the repeating this Hymn, to shew that they held the right Faith in opposition to all those who deny'd the Divinity of our Blessed Saviour, or the Personality of the Holy Ghost: but more especially has this been in use in the whole Catholick Church since the first Council of *Nice*.

If it be said, that there is no occasion for the Doxology now, because *Arianism* is gone: I would have you to consider that *Socinianism* (which is not in effect much different from the other) is come in its room. And if the Taint of that Heresy has not reach'd to *North Britain*, I will beg leave to say, that that Happiness is not owing to your want of stated Liturgies. But indeed I'm afraid there are Heresies with you playing a secret Game, and by the help of random Prayers (pardon the Expression) lurk undiscover'd: And however free you may be from *Arianism* or *Socinianism*, there is another —ism which I doubt gains too much ground among my Countrymen, that I believe will scarce subscribe to all the Creeds and Prayers of the ancient Church: I shall be heartily glad to find my self mistaken, and shall willingly recant my Error, when I am convinc'd of it by the Assent of those who have espous'd (what I confess I think) new Opinions, to the *Athanasian* and *Nicene* Creeds, and our excellent Liturgy. And this I take to be sufficient reason for using the Doxology at this time of day in the Church.

The frequent repeating of this short Hymn can't startle any body that reads the Psalms, and thinks it lawful to use one intire Psalm in the praise of God. For in several Psalms there are Forms of Praise oftner repeated than the Doxology is in our whole Service. For instance, I would ask any one who scruples to repeat that Hymn so often, whether his Conscience can suffer him to say or sing the 136th Psalm, where the same Words [viz. *for his Mercy endureth for ever.*] are to be found twenty six times? If he can with a good Conscience sing that Psalm, (as he certainly may) or a considerable part of it, why should the *Glory be to the Father, &c.* offend him? If it be said, that the 136th Psalm is Canonical Scripture, and the other not? I answer, That tho' this short Hymn is not in Scripture in the very form of Words, yet in Sense and Substance it is; and sure many things are lawful, (by being agreeable to Scripture, and provable out of it) tho' the very express Words

Words are not join'd together there; or else let Extempore Prayers look to themselves.

I told you that we rise when we repeat the Doxology, and indeed (besides our standing up at this Hymn, to shew our Faith in the Holy Trinity) it is highly requisite we should stand in all our Praises, whether they be said or sung. When we praise we speak to God, and he that takes upon him to speak to God in the indecent Posture of sitting, I think it deficient both in Religion and good Manners.

The Primitive Fathers had no such Custom, nor did it come in use in the Christian World, till the Life and Soul of Religion in a great measure went out of it.

Our Church therefore, which loves and follows the decent Practice of Antiquity, commands her Children to *stand up* at this Hymn, and at all the other Acts or Praise in our ordinary Worship, (I mean at the Psalms and Hymns generally repeated.) So that when the Minister says, *Glory be to the Father, &c.* let all the People chearfully answer, *As it was in the beginning, &c.*

Then the Minister says, *Praise ye the Lord.* And the Congregation answers, *The Lord's Name be praised.*

This short Form of Praise is so often to be found in the Book of Psalms, and other Pray'rs and Hymns recorded in the Bible, that I need not say any thing in its Vindication. The Primitive Church had such a Veneration for it, that they would not translate it out of the original *Hebrew*, but us'd the Word *Hallelujah* often in their Service: But our Church (that she might have nothing in her Worship but what the meanest of her Children may understand) has made *English* of that which was so often in holy *David's* Mouth, that (according to St. Paul's Rule, 1 Cor. 14. 15.) we may *sing with the Spirit, and sing with the Understanding* also.

§. IX. When therefore the Minister and People have stirr'd up one another by this short Form of Praise, and the suitable Answer to it, then the Minister proceeds to praise God in the Words of holy *David* more at large. viz. The 95th Psalm, (which the Rubrick directs to be said or sung every Day at Morning Prayer, *except on Easter Day, when there is another Anthem appointed to be us'd instead of this Psalm, viz. Some Portions of Scripture proper for that Solemnity, taken out of 1 Cor. 5. 7. Rom. 6. 9. 1 Cor. 15. 20. which are set down before the Collect, Epistle and Gospel for Easter Day: and likewise on the 19th Day of every Month this 95th Psalm being in the Course of Psalms for the Day, it is not repeated as a preparatory Hymn as on other Days.*)

And

And certainly in the whole Book of Psalms there is not one fitter to excite our Devotion than this: for here we encourage one another to praise God. The Minister begins, *O come let us sing unto the Lord: let us heartily rejoice in the strength of our Salvation.* The People answer, *Let us come before his Presence with Thanksgiving and shew our selves glad in him with Psalms.*

It would be an unnecessary Task to enlarge upon the Excellency of this Psalm, nor will my design'd Brevity admit of it.

All then that I shall do at present is to vindicate the Practice of our Church, in having this, and all the other Psalms and Hymns read alternately, i. e. one Verse by the Minister and another by the People.

Indeed the Rubrick does not command the reading the Psalms alternately, but it is so universally practis'd, that it will not be amiss to shew you what Authority there is for it.

And for this (beside what I observ'd before of the Peoples joyning with their Voice in Pray'r) we may farther consider the Scripture Practice which appears from many places.

When *Moses* and the Children of *Israel* sung, *Exod. 15. 1. I will sing unto the Lord, for he has triumph'd gloriously, &c.* *Miriam* the Prophetess, the Sister of *Aaron*, took a timbrel in her hand, and all the women went out after her, and *Miriam* ANSWERED them, *sing ye to the Lord for he has triumph'd, &c.* Here was a Psalm to the Praise of God, and the People, as well Women as Men, had their share in it: It is true they sung it, and had Instruments of Musick in their Praises, and if with we could imitate them in that laudable Practice; but till you learn to perform your daily Praise in that heavenly manner, you must make the Devotion of your Souls and the Harmony of your Minds supply the place of their Vocal and Instrumental Musick. In the mean time they who can, would do very well to encourage the Cathedral manner of Worship, viz. by singing all the Psalms and Hymns instead of saying of 'em, and praising God with holy *David* upon Organs and other Instruments.

That the Psalms and Hymns in the Jewish Service were perform'd in Parts is asserted by many Authors, and is evident from the very Titles of the Psalms; for the Bible Translation shews us, that many of 'em were sent by *David* to the chief Masters of the Choir, (without doubt to be set to Tunes for the solemn Service of God.) Thus the 4th Psalm is directed to the chief Musician upon *Neginoth*; the 5th Psalm to the chief Musician upon *Nehiloth*, &c. and particularly, the 39th is directed to the chief Musician, even to *Jeduthan*, who (as we find 1 Chro. 25. 1—3.) was one of the Superintendants of the Choir for the Service of the Church. And



And that these Psalms were sung in the Jewish Service by Parts, is plain from *Ezra* 3. 10, 11—*They set the Priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord after the ordinance of David king of Israel. And they sung together by course in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout when they praised the Lord.* Here *Ezra* tells us, that the Priests and Levites were set with Trumpets and Cymbals, to praise the Lord AFTER THE ORDINANCE OF DAVID. Now the places referr'd to in the Margins of your Bibles, to shew what this Ordinance of David was, are 1 Chr. 6. 31. and chap. 16. 7. and chap. 25. 1. in the second of which places, viz. 1 Chr. 16. 7. we find that David deliver'd a Psalm to Asaph and his brethren; and at the conclusion of the Psalm, ver. 36. *All the people said Amen, and praised the Lord.*

Now if the Psalms were compos'd by the royal Psalmist and other inspir'd Men? If they were sent or deliver'd to Asaph, to Jeduthan, and other Masters of the Choir, to be set to several Tunes? If they were perform'd in the publick Service with the joint Voices of many, and several musical Instruments? I appeal to the common Practice of the World in solemn Pieces of Musick, whether they are not perform'd by different Parts; And the People's saying, *Amen, Hallelujah, [or praise ye the Lord]* as they are commanded in several Psalms shews, that certainly the Peoples speaking with their Voice in the praise of God is agreeable to the Jewish Practice.

That our Saviour dislik'd not this manner of singing Psalms is evident from his saying nothing against it, (tho' without doubt he was often present at it.) Nay we have more than probable Arguments that he practis'd this way with his Disciples; for we find, *St. Matth. 26. 30.* that *they sung an Hymn.* Now you can't suppose that our Saviour gave out the Line, and the Disciples sung it, (as your Custom is) for that is only a late Practice, but rather (as learned Men observe to have been the practice of the Jews\*) they had some select Hymns adapted to particular Occasions, and sung them in Parts. See *Isa. 6. 3. Rev. 7. 9. chap. 19. 1, 3, &c.*

And for the Primitive Church, *Pliny's Hymn to Christ sung* † *to the melody* (formerly mention'd) is a good Evidence; It is hard to call this Practice unlawful, which is supported by so good Authority.

And

\* Vide Falkner's Lib. 1. Eccl. p. 129. where he quotes the Talmud and Fagius.

† Secun Invicem,

And whoever considers our Way, will judge it more for Edification than yours: For at your rate of Praise, viz. by singing five or six Verses of a Psalm at the beginning of your Service, and as many after it, (and perhaps as many more before your Lectures) the whole Book of *Psalms* can't be gone thro' in many Years: Whereas in our Church we praise God by reading (or singing) the whole Book once every Month, where there are Pray'rs every Day, and even where there is only the Lord's Day Service the *Psalms* are read thrice over (and almost half thro' a fourth time) in two Years.

And indeed whoever considers how admirably the *Psalms* are fitted for all Conditions of Life; to elevate our Minds in Praise; to excite our Devotion in Pray'r; to comfort us in Affliction; to instruct our Ignorance: In a Word how excellently they serve to all Purposes of Religion: I say whoever seriously considers this, will be well satisfy'd with the Wisdom of our Church in appointing the *Psalms* to be so frequently read.

When therefore we have prais'd God in the Words of the 95th *Psalm*, we go on with the whole Book of *Psalms* in order, reading a certain number Morning and Evening till the whole is so be read over in 30 Days, without being any clog or hinderance to Devotion. And every Psalm is concluded with *Glory be to the Father*, &c. to shew that as in the *Psalms* we worship the God of the Jews, so by this short Acknowledgment we profess ourselves true Orthodox Christians.

And lest the People should think that the *Psalms* are only to be read as Instruction, but no part of immediate Worship, (if the Minister read them by himself) therefore the whole Congregation bears a part, and with one Mind and one Mouth glorify God.

When the Minister then begins the *Psalms*, he says *the 1st, 2d, 3d or 4th Day of the Month*, (or whatever other Day it happens to be) *Morning (or Evening) Prayer; the 1st, 9th, 15th or 19th Psalm, &c.* And then both Minister and People (standing as before) read the *Psalms* appointed for the Day by turns; i. e. the first Verse by the Minister and the next by the People till the *Psalms* are all read. If the Minister falls to read the last Verse of any Psalm, the Congregation say *Glory be, &c.* and the Minister answereth *As it was in the beginning, &c.* and the People begin the next Psalm: And so on till the Course of the Day is ended.

Some make an Objection that the Translation of the *Psalms* us'd in the Common Pray'r Book is different from what is in our Bibles. I shall not at present take Notice of all the different Phrases in one and t'other. I believe they are both very

very good: And Dr. Falkner \* shews, by comparing our Translation with that of the Septuagint and the Syriack Version, that ours is more agreeable to the Original Hebrew than any Translation us'd by the ancient Christian Churches.

The Translation of the Bible is newer and more agreeable to the present way of speaking; but that in the Liturgy is very good too, and may lawfully be us'd: And therefore I believe the Governors of the Church did not think fit to alter the Translation in the Pray'r Book, because the People of England were so well acquainted with it, that it would have been hard to have brought them to a new one, and perhaps too the more Ignorant might have been made to believe, that the Clergy had a Mind to alter the Doctrine. (For ill Men have put stranger things into Peoples Heads than this, with less Colour or Reason.) But I proceed.

S. X. Having thus read the Psalms, the Rubrick directs that the Minister shall read a Chapter (which is called a Lesson) out of the Old Testament.

It might be expected that no Society of Men (who own the Holy Scripture to be God's Word and the Rule of Faith) would exclaim against reading them in the publick Congregation. Our Blessed Saviour bids the Jews *search the Scriptures*; S. Jo. 5. 39. The Scriptures of the Old Testament were read every Sabbath Day among the Jews. † The Apostle S. Paul commends the Bereans for their Diligence in reading the Scriptures, Acts 17. 11. And he appointed his Epistle to the Colossians to be read both in the Church of the Colossians; and Laodiceans, and also the Epistle to the Laodiceans to be read at Colloss, Col. 4. 16.

It would be needless in some Parts of the World to say any thing to persuade Christians to the publick Reading the Word of God; but any one who knows that it was the constant Practice of the Episcopal Church of Scotland to have the Scriptures read to the People, and that upon the abolishing Episcopacy there, the reading of the Scriptures in the publick Assemblies was UNIVERSALLY laid aside, (or forbidden) I say he that knows that (as you and I do) will not think it amiss to press the ancient Practice.

As to you then of the Presbyterian Perswasion, I desire you to read your own Directory, which appoints *one Chapter out of the Old Testament and one out of the New at every Meeting, and sometimes more.* Now how do you perform this Rule? Is there such a thing us'd in any of your Assemblies in Scotland?

\* Lib. Eccl. p. 180.

† Josh. 8. 35. Acts 13. 14. 27. Acts 15. 21.



*land?* Have you not hinder'd the Readers, (in Parishes where the Episcopal Minister was turn'd out, and your People came in their room) I say have you not forbidden them (to my certain knowledge) to read the Scriptures as they us'd to do? If your Directory was wrong, correct it, and don't let it stand as a Reproach to you; but if (in that) it was agreeable to Scripture and Antiquity, then follow the Rule, and let the poor People have *the Key of Knowledge*.

And for those of the Episcopal Communion who always had the Holy Scriptures read, I hope they will not dislike our Worship for being agreeable (in this respect) to their own. Hear then the Word of God with all Reverence and humble Attention; For *all Scripture was given by inspiration of God, 2 Tim. 3. 15. and is profitable for doctrine, for reproof, &c.*

[The Order in which the Holy Scripture is to be read, you will see before the Morning Prayer. For finding the Lessons for Week Days, you must look in the Kalendar for the Day of the Month, and over against it you find what Chapters are to be read: But for Sundays and Holidays there is a Table before the Kalendar which directs you to the Lessons: If there be but the first Lesson in that Table, then you must look the Day of the Month for the Second.]

According to our Kalendar the Old Testament (which is always us'd for the first Lesson) is read once a Year, (except some part which is left out.) The New Testament (which is the second Lesson) is read thrice.

That there are some Chapters omitted in our Kalendar I think may be for the two following Reasons. 1. Because some of them are less edifying. 2. Others of 'em have never been understood. But of this by and by.

As they begun the Year in the Church Account (following the ancient Roman) so they begun the Bible with *January*. Our Church did not alter the Method (tho' we begin our Year on the 25th of *March*) but reads the first Chapter of *Genesis* on the 2d of *January*. [Of Circumcision Day, which is the 1st of *January*, and has a proper Lesson, I will speak afterwards] And so in our ordinary Service we read the whole Book of *Genesis* for the first Lesson at Morning and Evening Prayers, except the 10th, 11th and 36th Chapters, which are omitted because they contain only hard Names and Genealogies. In reading *Exodus* (which begins *January 27. Even. Pray'r*) we pass by several Chapters as being peculiar to the Jewish Service, such as the Order of the Tabernacle, the Habit of the Priests, and the then particular Sacrifices; and therefore less edifying to Christians. And for the same Reason there is little of *Leviticus* read: They are proper for  
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private Reading, but in the publick Assemblies more instructing Portions of Scripture are properer.

It would be too tedious to go thro all the Chapters of the severall Books of the Old Testament: And tho' no Christian will presume to say that there is one Chapter in the Holy Bible that is not worth reading, or that those we omit were not very proper to the Design of the Holy Ghost; yet I hope I may say without Offence that it was wisely done in the Governors of the Church to leave out some Chapters, which don't so much concern simple People to know, to make way for others more useful for Example of Life and Instruction of Manners. For Instance, It was very proper for *Moses's* Design in giving an Account of the Posterity of *Esau*, *Gen. 36.* to shew the great Progeny he left behind him; but I humbly conceive one of your People would not be much wiser or better for hearing 43 Verses full of hard Names, which he would forget before they were all read: Any one that has the Curiosity to know how many Dukes descended from *Esau*, may read that Chapter at Home; but in the Church, an Account of God's Providence in preserving *Joseph* from the Malice of his Brethren (which follows in the next Chapters)-is more edifying. Thus,

In places where there is constant weekly Pray'rs, the Old Testament is read once a Year; but where there is only the Lord's Day Service, the most edifying Parts of it are only read, (as may appear from the Table of proper Lessons for Sundays.)

*Obj.* I might now pass on to the next part of our Liturgy, but for one Objection, viz. That on Weeks Days some Chapters out of the Apocrypha are read for the first Lesson, tho' it is not own'd to be Canonical Scripture.

In answer to this I desire you to observe,

1. That none of the Apocrypha is read on the Lord's Day, but on some Week Days.

2. We don't impose it upon our People as the Word of God, for we declare the contrary in the 6th Article of the Church of *England*.

3. We establish no Article of Faith by its Authority, but read some Chapters out of it for *Example of Life and Instruction of Manners*; as the same 6th Article declares.

And indeed some of the Apocryphal Books are very proper for that; particularly that excellent Book of *Ecclesiasticus* or the *Wisdom of Jesus the Son of Syrach*; which (next to the Holy Scriptures) is, I think, the wisest and most divine Writing that I have ever read. There are some parts of the Apocrypha which we don't read, viz. The Books of *Esdras*; the

the Supplement to the Book of *Esther*; the 26th of *Ecclesiasticus*, and some part of the 25th, 30th and 46th Chapters; the Book of *Baruch*; the Song of the Three Children; the Pray'r of *Manassch*, and the two Books of *Maccabees*. Because some of these are liable to Exception; but what we do read is very safe. Tho' if any one scruples any part of *Tobit* or *Judith*, since we don't allow them Divine Faith, when those Chapters are read the People may pick what's good out of 'em, and let the rest slip by as human Failings. It is possible you may, at a chance time, hear an indifferent Sermon, and yet there may be some good things in it: Let old *Tobit* but come in for some useful Instruction, and if you find so many real Faults in any Chapter of the Apocrypha, (appointed by our Kalendar to be read) as I shall shew in some Sermons \* and Letters which have been approv'd by your People, I will own myself mistaken. And this I hope is enough to account for the first Lesson.

When therefore the Minister has read with an audible Voice one Chapter out of the Old Testament, (or upon some Days out of the Apocrypha) the People all rise to give Thanks to God for so graciously revealing his Will to them, and to that end the Minister begins an excellent Hymn, well known to the Christian Church by the Title of *Te Deum*, &c. *We praise thee O God*, &c.

§. XI. Of the use of Psalms and Hymns in general I have said something already, and also of the Decency and Reasonableness of standing at our Praises. I shall not trouble you to resume what I then said: But in a few Words consider this Hymn in particular.

It has been commonly said to have been compos'd by S. *Ambrose* the learned and pious Bishop of *Millain*, and has been famous in the Church these many Ages. It contains not only a most pious Form of Thanksgiving, but a most Orthodox compendious Confession of Faith, and a devout Pray'r. The Words of this Thanksgiving being for the most part taken out of Scripture are unexceptionable: For we address our selves to praise God by saying,

" *We praise thee, O God, we acknowledge thee to be the Lord.*  
The People answer, " *All the earth doth worship thee the Father*  
" *everlasting.*

Then we encourage one another to this Duty from the Example of the Heavenly Host; viz. *The Angels, Cherubim, Seraphim, Apostles, Prophets, Martyrs, then of the whole Church*; " *To thee all Angels*, &c.

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\* See Mr. Rutherford's Letters.



In the second Part of this Hymn we are taught to confess the Glory of the *Eternal Trinity*, our Saviour's *Divinity*, *Incar-nation*, and *Redemption*, purchas'd by him, "*The Father of an infinite Majesty: thine honourable, true and only Son: also the Holy Ghost the Comforter, &c.*"

In the third part of it we have a devout Pray'r to that Sa-viour for Mercy and Protection against all Dangers and Temp-tations. "*We therefore pray thee help thy Servants, &c.*"

I might easily enlarge upon the Excellency of this Hymn, but being perswaded that no Orthodox Christian can find fault with one Word in it, I will leave you to find out the Elegan-cy of it by a farther acquaintance with it. And I shall not doubt to affirm, that whoever joins heartily in this Primitive Form, and considers it without Prejudice, will see a truer Spi-rit and Life of Devotion in it, than in all the Extempore Effu-sions that ever they heard.

It is true the Church allows another Hymn to be us'd here at the Discretion of the Minister, viz. *The Song of the three Children*, which is a very good one; and tho'tis not Canoni-cal Scripture, is agreeable to the Tenor of the 148th Psalm, and therefore liable to no Exception. But because it is seldom or never us'd I don't insist upon it.

When the Minister then, after the first Lesson, begins in the Words of the ancient Father St. *Ambrose*, (as is suppos'd,) *We praise thee, O God, &c.* let the whole Congregation join Heart and Voice, and say, *All the Earth doth worship thee, the Father everlasting.*

And when you have said a devout *Amen* at the close of it, then prepare your Minds to hear with reverend attention the second Lesson, taken out of the *New Testament*, which is the peculiar Charter of Christians.

[*Note*, That we don't use the Doxology after the *Te Deum*, because the whole Hymn is a continu'd Doxology to the Tri-nity.]

I have told you that the *New Testament* is read over thrice a Year, except the Apocalypse or Revelation of St. *John*, out of which only some few Lessons are taken upon particular Oc-casions, and the rest of that Book is mysterious, and therefore our Church wisely leaves those dark Passages to be expounded by time, and entertains her Children in her daily Devotion with more easy Instruction.

We begin the Year with St. *Matthew*, and read every Morn-ing a Chapter out of the Gospel, or Acts of the Apostles, in order, till they be all read over, (which is finish'd the 2d Day of *May*) and then we begin with St. *Matthew* again. And for the Evening Service we read all the Epistles, from *Rom. 1.* to the end of St. *Jude's* Epistle, and then *Rom. 1.* a-gain; as may be seen in the Kalender. Ha-

Having therefore read in the second Lesson an account of our Saviour's Birth, or of his mighty Works, or of his Passion, Resurrection, Ascension, the Descent of the Holy Ghost; or else of the great Grace given to the Apostles; what can be more edifying, than to praise God for his Mercy in redeeming us, and making known to us the glad Tidings of Salvation: And therefore we all rise to our Feet, and join with the Minister to praise God in the Words of old *Zachary*, *St. Luke* 1. 68. *Blessed be the Lord God of Israel, &c.* or in the Words of the 100 Psalm, *O be joyful, &c.* Neither of which (they being the express Words of Scripture) is liable to any Exception that I know of.

Having then offer'd up our Praise to God in one of these Divine Hymns, and testify'd our Acknowledgment of the three Persons of the Blessed Trinity, by saying, *Glory be to the Father, &c.* Then we enlarge our Confession of Faith, by repeating distinctly the *Apostle's Creed*.

§. XII. It is upon a true Profession and sincere Belief of the Christian Faith that our Salvation very much depends. *If we confess with the mouth the Lord Jesus, and believe in our heart that God has rais'd him from the Dead we shall be sav'd*, as the Apostle assures us, *Rom. 10. 9, 10. For with the heart we believe unto righteousness, and with the mouth confession is made unto salvation.*

And therefore our Church appoints the Creed to be rehears'd by all the Congregation together, that they may demonstrate their true Faith by owning (every Man for himself) this Form of sound Words; which being taken out of the *New Testament* is very fitly repeated after the second Lesson.

It may be thought unnecessary to say any thing in vindication of this Practice, since the Apostle's Creed is allow'd by all Orthodox Christians: and even they who differ from us in Worship dare not disown it. It is in the *Westminster Confession* of Faith, as well as in our Church Catechism, only with this difference, that the Lord's Pray'r and the Creed are in the Body of our Catechism, and are learn'd as a necessary part of our Instruction to the Ignorant; whereas in the Assembly's Catechism they are put in the Fag-end, as if People might chuse whether they will learn them or not. *Shall I praise you in this? I praise you not.*

You and we talk much of Faith, and a right Belief in Christ; and tho' That saving Faith is originally contain'd in the Holy Scriptures, and we are to believe nothing of necessity to Salvation, but what is fairly deduc'd from them; yet for the Advantage of all Christians, this summary of our Faith was compos'd, that at one View we may see what we are to

believe ; that we may be saved : And since without Faith it is impossible to please God, to shew that ours is sound, with *one Voice* as well as *one Heart* we all repeat this short Symbol, which is so ancient, that it has been commonly said to have been compos'd by the Apostles themselves, and left to succeeding Ages as a Test of sound Doctrine.

By repeating this Creed we declare, in the Presence of God, our full assent and faithful adherence to all the Articles of Faith contain'd in those Scriptures which we have heard read to us; and in effect promise, that we will live and die in that Faith.

And that we may not forget our Obligation to a right Belief of those Truths, we repeat this Confession every time we worship God, that by often declaring our Assent, we may both understand 'em the better, and imprint them in our Memories, that upon every Temptation we may oppose *this Shield of Faith to the fiery Darts of the Devil*, Eph. 6.

But tho' the Apostle's Creed be very plain and expressive of our true Christian Faith, yet what will not the Wit and Malice of wicked Men abuse ? For tho' the true Belief of the Articles of this Creed be sufficient to Salvation, they were perverted by Hereticks, and made to speak a Language to which the Holy Scriptures never gave any Countenance, and which the ancient Orthodox Fathers of the Church never understood. *I believe in Jesus Christ, his only Son our Lord*, was always understood by Orthodox Christians to denote that Jesus Christ was GOD the SON of the same ESSENCE or SUBSTANCE with the Father, as himself says, *I and the Father are ONE*. But when by the Malice of the Devil, and the perverse Disputes and cunning Arguments of subtle Hereticks, that great Truth of Christianity came to be openly deny'd and oppos'd ; and when *Arius* and his Followers would needs expound the Creed as well as the Scriptures, in a Sense unknown to the Apostles ; then it was judg'd necessary to add (not a new Creed, but) a fuller Explanation of the old one ; compos'd (as is generally said) by the learn'd and pious *Athanasius*, who, in almost a general Defection, himself stood in the Gap, against the united Force of the Emperour, and the *Arian* Clergy, and maintain'd the true Catholick Doctrine against almost the whole World : and tho' he was banish'd for his Steadiness, yet by the Blessing of God he re-establish'd the right Faith : And that Creed ( which to this Day goes under his Name ) is the best Test against *Arianism* and *Socinianism* of any Form of Words in the Christian Church.

In this Creed is more at large express'd *the Doctrine of the Trinity* ; for there we are taught to say, *Whosoever will be saved*—



ved— must worship one God in Trinity, and Trinity in Unity : and more particularly as to the Divinity of Christ. “ *The right faith is, that we believe and confess that our Lord Jesus Christ the Son of God, is God and Man. - God of the SUBSTANCE of the Father, &c.*”

And is it not edifying to make this publick Profession of our right Faith in the Words of the Creed ? In our ordinary Service that of the Apostles is us'd, and upon some solemn Festivals, this other of *Athanasius*, which is so full an Explanation of those Fundamental Articles of the Trinity, and the Divinity of our Saviour, that no Heretick whatsoever can with a good Conscience own this Creed, and at the same time hold either the *Arian* or *Socinian* Principle. And he that refuses to profess his Faith in the Words of this Creed, ought to be avoided as an Enemy to the Catholick Faith.

When therefore the Minister begins the Confession of Faith, whether the shorter Apostle's, or the longer *Athanasian* Creed, let no Man be ashamed to make a publick Profession of his Faith, by saying aloud after him, *I believe in God, &c.* or by repeating alternately, *Whoever will be sav'd, &c.*

§. XIII. Having thus taken up some time in reading the Scriptures, and blessed God for revealing his Will in them ; and declar'd our unfeign'd Assent to those Articles of Faith reveal'd in them ; we then go about to address our selves to God in Pray'r : And because we can do no good thing of our selves, without the Assistance of God's Grace and Spirit : therefore the Minister recommends the People to God in the Words of *St. Paul*, *2 Thes. 3. 16. The Lord be with you, i. e. The Lord be present with you, and assist you in the Performance of the holy Duties you are further to be engag'd in. The Lord b. with you to pardon your Sins and Failings ; and to excite in you that true Spirit of Devotion, which will make your Pray'rs acceptable to him.*

And because the Minister wants that gracious Assistance as much for himself as for the People ; the whole Congregation makes Intercession for him, by answering in the Words of the same Apostle, *2 Tim. 4. 22. And with thy Spirit, i. e. The Lord Jesus be likewise present with thee, and assist thee in going before us in our Pray'rs, and that no Imperfections or Sins of thine, hinder the Efficacy of God's Ordinances, and his Blessing to us upon thy Ministry.*

And is it not very Edifying to see that Charity and Unity between the Minister and People, that they mutually salute and pray for each other ? For as it is the Minister's Duty to pray for you, so *St. Paul* exhorts the People to pray for their Teachers, *1 Thess. 1. 25. Brethren pray for us. And Eph. 6. 18,*

19. *Praying always ——— for all Saints: And FOR ME, that utterance may be given me that I may open my mouth boldly, and make known the mystery of the Gospel.* In pursuance therefore to those Obligations we are under to each other, the Minister says, *The Lord be with you.* And the People answer *And with thy Spirit.*

Then we go to our Knees again, and address ourselves to the Throne of Grace, with a devout Pray'r for Mercy and Pardon directed to each Person of the Blessed Trinity:

*Lord have mercy upon us;*

*Christ have mercy upon us;*

*Lord have mercy upon us.*

§. XIV. We have lately made a Confession of a true Faith, and own'd all the Persons of the Trinity, the Father, the Son and the Holy Ghost; and it is fit that in our Pray'rs we should apply to each of these for Grace and Mercy: So that the Meaning of these short Petitions is no more than *O Lord God the Father, have mercy upon us; O Christ who art God the Son, have mercy upon us; O Lord God the Holy Ghost, have mercy upon us.*

And is it not edifying to address ourselves to one God and Three Persons for the Pardon of our Sins, and Grace to enable us to offer acceptable Service to God?

*Jesus, Master have mercy upon us,* offer'd with Zeal and Devotion by the Lepers in the Gospel, prevail'd with our Saviour to heal them, *S. Luke 17. 13.* And why should we think that the same Pray'r put up with the same Affections, and press'd by a becoming Importunity to the Father, Son and Holy Ghost, should have worse Effect now?

I should abuse my Reader's Patience and never come to an End of this Letter, should I enlarge as much as I might upon every part of our Liturgy: But my Design is to explain and not to shew all the Beauties of it; and if I shall by any Labour of mine undeceive those who have taken a Prejudice at our excellent Worship, I shall think my Pains well bestow'd: And they who will not be convinc'd with Reason when it is offer'd, without the vernish of Learning and fine Dress, (which I have by no means affected in this Undertaking) I hope they will not take it amiss that I say God the Father, God the Son and God the Holy Ghost, have Mercy upon them, open their Eyes and Hearts, *and give them Repentance to the acknowledgment of the Truth.*

§. XV. The next part of our Service is the *Lord's Pray'r.* I told you before that we use this Form in every distinct part of

of our Worship, and that it is very edifying to make up the Defects of our Pray'rs by this divine and perfect Form. Our Pray'rs therefore having been interrupted (as ye have seen) by reading the Scriptures, it is expedient now that we renew our Pray'rs, to begin with this Form which we are sure is the best, and therefore we say again as our Blessed Lord has taught us, *Our Father, &c.*

This Pray'r consecrates ours; and if it be said with sincere Devotion, can't but be acceptable to God. And for my part, were I in such Circumstances that I were under a Necessity of chusing whether I would say the *Lord's Pray'r* alone, or another without it; I would much rather take my hazard of God's hearing the Pray'r of his Son tho' short and granting me every thing that he saw convenient for me without using any other Pray'r, than to put up all my Wants in the best Pray'r that ever was devis'd by mortal Man when the *Lord's Pray'r* was omitted.

When therefore the Minister begins *Our Father, &c.* let the whole Congregation join, and repeat devoutly every Petition after him; and I don't know what Confusion some People may pretend to find in the united Voice of the Assembly of Christians, but I declare nothing raises my Devotion more than to hear the whole Church saying aloud those things which they are allow'd to join in, whereof the *Lord's Pray'r* is always one wherever it is us'd.

Having thus address'd God Almighty in our Saviour's Words, we pursue our Requests; the Minister going before, and the People following with some pious Ejaculations out of the Psalms and other places of Holy Scripture: As, *O Lord shew thy mercy upon us.* Answ. *And grant us thy salvation.*

§. XVI. We can't too often implore God's Mercy: And we find the blind Man in the Gospel, when the Multitude rebuk'd him for crying *Jesus thou son of David have mercy on me*, S. Luke 18. 38. He repeats the same Supplication, *Thou son of David have mercy on me.* And his earnest repeating of those few Words mov'd our Saviour to Compassion, so that he restor'd his Sight.

Our Church therefore does not make use of any Petition oftener in her Service, than this for Mercy. In this place it is taken out of the 85th Psalm, v. 7. *O Lord shew thy mercy upon us.* And the People answer in the very next Words, *And grant us thy salvation.*

But because we don't assemble together to pray only for ourselves; but the Apostle commands, 1 Tim. 2: 1. *That supplications, pray'rs, intercessions and thanksgivings be made for all men; for Kings and all in authority.* Therefore the Minister



nister prays, *O Lord save the Queen*, 1 Sam. 10. 24. And the People answer, *And mercifully hear us when we call upon thee*. Here the whole Congregation pray, That God would be graciously pleas'd to hear their Petitions for their gracious Sovereign, and to bless and prosper HER for the publick Safety and Welfare of the Realm, and the good of every faithful and dutiful Subject.

And as we are oblig'd to pray for the Queen [or King] for the Good of the Nations; so it is no less our Duty and Interest to beg God's Blessing on the Clergy in general who are Gods immediate Servants, seeing their Office and Function have more need of his special Grace.

Innocency of Life being their most necessary Ornament, the Minister prays, *Endue thy Ministers with righteousness*. And the People answer, *And make thy chosen people joyful*; which Words are taken out of the 132<sup>d</sup> Psalm, v. 9. And indeed, as nothing more disgraces Religion than the scandalous Lives of those who ought to be the greatest Examples of a good Life; so it much rejoices the Hearts of good Men to find that they to whose Care their Souls in a great measure are trusted, are Men who by a faithful Discharge of their Duty are Persons fit for their Office: And since Righteousness and Piety are as necessary (at least) for a Minister as Learning and good Sense, it is very edifying to pray that God would be pleas'd to *endue* (or cloth) *his Ministers with righteousness*; and thereby *make his chosen People* (or his Saints) *joyful*.

Thus do the People join in putting up their Supplications for their Clergy; in return of which Kindness, the Minister next offers up his for the People, in the Words of the Royal Psalmist, Ps. 28. 9. *O Lord save thy people*; i. e. Preserve them from all Dangers and Adversities by thy good Providence, and from all Sin and Wickedness by thy Grace and Power; that they may imitate the good Example of thy righteous Ministers, and follow their good Advice and Counsel. The People answer, *And bless thine inheritance*; i. e. Be graciously pleas'd O Lord to hear the Request of thy Servant our Minister, in our behalf, and bless us thy Servants and all thy People, the Members of Christ's Holy Church, thy peculiar Flock and Inheritance.

And because one of the chief Temporal Blessings which God bestows on Mankind is Peace; therefore the Minister prays out of 2 Kings 20. 19. *Give Peace in our time O Lord*. And the People answer, *Because there is none other that fighteth*, &c.

We know that all things are order'd by God; he makes Peace and creates War: He makes Men to be of one Mind in a House, and again for the punishment of some Nations or Persons,

Persons, he divides them and sets 'em at variance : therefore we pray to him that he would avert all Wars and Tumults from us : And because the Race is not to the swift, nor the Battle to the strong, we address our selves to him alone who is the Lord of Hosts, and who only is able to save, that he would be pleas'd to preserve us from War, or save us in it.

And now being to proceed in our Pray'rs to God, by enlarging our Forms, we conclude these short Ejaculations for his Grace and Assistance in the performing our Duty ; the Minister saying, in the Words of *David*, Plal. 51. 10. *O God make clean our hearts within us.* And the People answer, ver. 11. *And take not thy holy Spirit from us.*

The cleansing of our Hearts, and making us fit for any holy Duties, is intirely owing to the Grace of God, and the Aid of his Holy Spirit ; we therefore pray that he would vouchsafe to purge our Souls from all the Dregs and Corruptions of Sin, that we may be in some measure fit to go on with our following Devotions ; and that he will be pleas'd to continue the same Assistance with us which we trust has accompany'd us in the Duties we have already perform'd : that our Pray'rs and Praises which we are yet to offer may be acceptable to him, as we hope those we have already put up have been.

And now what is there in all this that is not Edifying ? I shew'd you already the Edification of the Peoples bearing a part in the Worship ; that we may with one Heart and one Voice, make a publick Confession of our Sins and beg pardon for 'em : that we may all with one Mouth and one Heart express our firm and full Assent to the Truth of that Faith we pretend to be of : and give Glory to God for the Mercies we daily receive from him : For all which I shew'd you we have very good Authority.

Such short Petitions as I have been treating of, are so far from being either sinful or uselefs, that they are recommended to us by our Blessed Saviour's avow'd Acceptance of 'em in many places of the Gospel.

*Lord be merciful to me a Sinner,* was the Pray'r of the poor Publican, which Christ expressly say's procur'd him Justification.

*Jesus, Master have mercy upon us,* prevail'd on him to cleanse the ten Lepers, St. Luke 17. 13.

*Lord save us, we perish,* was the Pray'r of his own immediate Followers, St. Mat. 8. 25. And can we have a better Authority for the use of short Pray'rs, than our Saviour's using such a one in his Agony, *Father if it be possible, &c.* St. Mat. 26. 39.

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When therefore in our publick Pray'rs we use those short Petitions, *Lord have mercy upon us*, or, *O Lord shew thy mercy upon us*, &c. Let both Minister and People join with all the Devotion of their Souls, with a firm Assurance, that he who heard such short but faithful Requests, and upon them cur'd blind Eyes and leprous Bodies, will likewise now grant our Petitions, if we add true Devotion to our Words.

The next Part of our Liturgy is,

§. XVII. THE COLLECTS. The first Collect is chang'd every Sunday in the Year, and the two next are the same thro' the whole Year.

But before I discourse particularly of 'em, it will not be amiss to say something of this sort of Pray'r in general.

They are call'd Collects, either because they are us'd in the Assemblies of Christians, or because they are collected out of the Scriptures. They are offer'd to God, thro' the Mediation and Intercession of Jesus Christ our Lord, only some few are directed to our Saviour himself upon some particular Days.

If it be objected as a Fault, that the Collects are too short, and it would be more edifying, that the whole Pray'rs were one continu'd Form; I think the Shortness and frequent Interruption of our Pray'rs, are so far from being Faults, that it is one of the Excellencies of our Worship. The Lord's Pray'r is shorter than many of our Collects, and sure our Saviour knew best what was Edifying. Those Pray'rs he us'd himself were short, and none will presume to say they were not Edifying. Short Pray'rs quicken the Devotion, whereas one continu'd long Pray'r occasions Drowsiness, and makes our Affections languid. And if the whole Congregation would be ready (as they ought) to say Amen to those excellent short Collects, it would oblige them to a constant Attention to the whole Service.

And indeed the Collects in our Liturgy are admirably fitted for all Purposes of Devotion.

The first Collect I told you, was chang'd every Sunday in the Year, and they are generally taken out of such Portions of Scripture as are read for the Epistle and Gospel. For instance,

The first Sunday in Advent [i. e. *four Sundays before Christmas*] we commemorate the humble manner of our Saviour's going to *Jerusalem*, and from thence consider what Influence that ought to have upon our Practice. The Gospel therefore for that Day is taken out of *St. Mat. 21.* which treats of Christ's

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\* Vide *Comber, Sparrow, &c.*



Christ's riding to *Jerusalem*. And the Epistle taken out of *Rom. 13. 8.* presses us to love one another, because the coming of Christ in the Flesh was to improve those Graces and Virtues in us which are requisite to perfect our Natures. And the Collect is taken out of these two.

*Almighty God give us Grace, that we may cast away the Works of Darknes, &c.*

I might go thro' the Collects for all Sundays, and shew how excellently they are chosen both for Matter and Form, being for the most part taken out of the Holy Scripture, and all of 'em so agreeable to the true Doctrine and Genius of the Gospel, that no Orthodox Christian can find fault with one Word in them: But as it would swell this to a great bulk to discourse particularly of every one; so I conceive it would be a needless Task.

I shall only in general observe, that they consist of *an Acknowledgment of some eminent Attribute of God, and a devout Pray'r for some Mercy and Benefit, and that often press'd for some special Reason or Consideration: and all that we ask is for the Sake and Merits of Jesus Christ our Lord.*

And is it not Edifying to put up all our Wants and Necessities to God who is Almighty and can do, the Fountain of all Wisdom, and knows what is fittest for us. Our Father, and is willing to grant our Requests. I say, is it not Edifying to address our selves to God, that for the sake of his own Mercy, or Wisdom, or Power, he would be pleased to grant our Requests, thro' Jesus Christ our Lord?

All these *Lord's Day COLLECTS* are so unexceptionable, that I think it would be to question your Christianity once to suppose that you would object against 'em.

§. XVIII. I shall therefore only treat a little of the Collects appointed for Holy Days, viz. *Christmas Day, Good Friday, &c.* This some People say is rank Popery.

That there is no Sin in keeping Days holy to God, in remembrance of some signal Mercy vouchsafed by him, either to particular Persons or publick States, will not be deny'd by any who considers *the Sabbath, the Passover, the Feast of Weeks, &c.* by God's own appointment: and lest it should be said, that tho' God may appoint what Holy Days he will, yet his Church may not assume that Power; we find two Feasts appointed in the Jewish Church, purely by their own Authority, viz. *The Feast of Purim, and that of the Dedication.* The first instituted by the Authority of *Mordecai, Esther 9. 20, 21.* without any Divine Warrant that we hear of. And the second not begun (that we read of,) before the times of the *Maccabees, 1 Maccab. 4. 59.* And yet our Saviour honour'd the last

last of those Feasts with his Presence, and shews no dislike to the Observation of it.

And indeed it is so natural for People to bless God for Mercies reciev'd, that there have been Holy Days appointed in all Kingdoms, by People of all Religions true or false. And even you your selves, who refuse to keep the Festivals of our Church, in remembrance of the great Mercy of God in the several Steps of our Redemption, obey the Orders of the Government in keeping some Days holy in remembrance of Temporal Deliverance; *such as Thanksgiving Days for Victories, Peace, &c.*

But it is objected, that those Days are kept only to bless God for the Living; but our Holy Days are appointed to pray for the Dead, or to shew Honour to the Angels and Martyrs; and that is Popery.

To make this matter as clear as possible. You may observe that Holy Days with us are of two sorts. 1. *Such as have respect to our Blessed Saviour immediately.* 2. *Such as are appointed in remembrance of the Saints, especially the holy Apostles.* Both which are very far from any Tincture of Popery.

I. We observe some Days holy, in remembrance of our Blessed Saviour's purchasing our Redemption by the several Steps and Degrees of it, viz.

1. *The Annunciation*, or the Angel's declaring to the Blessed Virgin that she was to be the Mother of the Messiah.
2. *Christmas Day*, or the Day of our Lord's Nativity.
3. *His Circumcision* according to the Jewish Law.
4. *The Epiphany*, or the Manifestation of Christ to the Gentiles, by the Star which appear'd to the three Wise Men.
5. *The Purification*, or the presenting Christ in the Temple according to the Law of *Moses* for the First-born.
6. *Easter Day*, or his Resurrection.
7. *Ascension Day*, or the Day of his ascending into Heaven.
8. *Pentecost or Whitsunday*, or the Day on which the Holy Ghost descended on the Apostles.

As for *Ash Wednesday* and *Good Friday*, they are appointed as Days of solemn Fasting and Humiliation, the one in remembrance of Christ's Fasting 40 Days, and the other in commemoration of his Crucifixion.

To free these from the Imputation of Popery, I might take up much Time and Paper in transcribing Testimonies of the ancient Fathers of the Church, before there was such a thing in the Church as we now call Popery. And God forbid that the Errors of that Church were of as ancient Date as the Observation of the Festivals mention'd, particularly *Christmas* and *Easter*.

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The early Dispute about the Day upon which our Saviour's Resurrection was to be celebrated, will leave no room for questioning the Observation of it in the Christian Church. Dr. *Hammond* in his practical Catechism, brings many Authorities from *Origen*, *Cyprian* and *Chrysostom*, for the Observation of several of the Festivals mention'd, particularly the Nativity of our Lord, *Pract. Cat. p. 179. 180.* And S. *Augustine* (as he is there quoted) makes it a Character of a true Son of the Church, that he solemnizes the Festivals of the Church, and particularly names the Feast of the *Nativity*. And the same Author (I mean Dr. *Hammond*) in a little Treatise of his call'd *A Letter of Resolution to six Queries*, p. 440. (*of the Festivals of the Church*) quotes the Apost. Constitutions, l. 5. c. 13. for the Observation of *Christmas*; and fixeth the 25th of *December*, (which the Constitutions call the 25th of the 9th Month) as the Day, † And as a Demonstration that the Observation of Festivals was not brought into this Church by Popery, Dr. *Hammond* in the same Treatise, p. 415. &c. shews that both *Christmas* and *Easter*, and others, were observ'd in the British Church before *Augustine* the Monk came into *England*: At which time he shews from the Answer of the Bishop of *Bangor* to *Augustine* the Monk, that the Bishop did not think he ow'd any Subjection to the See of *Rome*.

But to wave a tedious Rehearsal of ancient Authors, it will sufficiently vindicate our Liturgy to take a short View of our Service for the Festivals mention'd.

I will not insist upon our not being mistaken as to the Days: As, whether the 25th of *December* be the Day of our Saviour's Birth. (Tho we have better Reason to believe it is, than any Man alive has that it is not.\*) It is not material. Our Church appoints that Day, and while we give solemn Thanks to God for the Mercy, there is no harm done in mistaking the precise Day.

All then that is particular for the Holy-day Service, is appointing a Collect or short Pray'r, an Epistle and Gospel, and some particular Chapters out of the Bible, proper for the Occasion and Subject of the Festival.

Thus on the *Annunciation* (being a Thanksgiving to God for declaring unto us the *Incarnation* of his Son by the Message of the Angel to the Blessed Virgin) we read instead of the Epistle *Is. 7. 10.* being a Prophecy of the Messiah's being born after that miraculous Manner. And the Gospel taken out *S. Luke 1. v. 26.* being the Account of the Angel's appearing to his Mother. And

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† *Hammond's six Queries*, p. 446.

\* *Vide Hammond's Pract. Cat of Festivals.*



And the Collect or Pray'r for that Day is, "*We beseech thee, O Lord, pour thy Grace into our hearts, that as we have known the Incarnation of thy Son by the message of an Angel; so by his Cross and Passion we may be brought to the Glory of his Resurrection, thro' the same Jesus Christ our Lord. Amen.*"

On Christmas Day, we read for the Epistle Heb. i. 1. where the Apostle tells us that Christ was the brightness of his Father's Glory, and the express image of his Person; and by applying many Texts out of the Old Testament to our Saviour, clearly shews the Divinity of Christ. The Gospel for that Day, S. Jo. i. 1. shews that Christ was God and Man in one Person.

And the Collect is, "*Almighty God who hast given us thine only begotten Son, &c.*"

It would be tedious (tho' no difficult Task) to run thro' all the Collects, Epistles and Gospels for all the Holy-days; I shall only say that they are admirably contriv'd to express the particular Instances of God's Mercy in every Step of our Redemption; and all of 'em have an Influence on our Practice.

And is it not edifying to pray, "*That God would pour his Grace into our hearts — that we may by the Cross and Passion of Christ, be brought to the Glory of his Resurrection, [ANNUNCIATION.]*"

"*That we being regenerate and made God's Children by Adoption and Grace, may daily be renew'd by his Holy Spirit, [CHRISTMASS.]*"

"*That we may have the true Circumcision of the Spirit, that our hearts and all our members being mortify'd from all worldly and carnal lusts, we may, in all things, obey his blessed Will, [CIRCUMCISION.]*"

"*That we who know God now by Faith, may have the fruition of his glorious Godhead, [EPIPHANY.]*"

"*That as Christ was presented in the Temple in Substance of our Flesh, so we may be presented to God with pure and clean hearts, [PURIFICATION.]*"

"*That God would create and make in us new and contrite hearts, that we worthily lamenting our sins and acknowledging our wretchedness, may obtain perfect remission and forgiveness, [ASH-WEDNESDAY.]*"

"*That God would mercifully behold his family, for whom our Lord Jesus Christ was content to be betray'd and given up into the hands of wicked men, and to suffer death upon the Cross. That it would please him to receive our supplications for all estates of men in his holy Church, that every member of the same in his vocation and ministry, may truly and godly serve him. That it would please him*"  
"to

“ to have mercy upon all Jews, Turks, Infidels and Hereticks,  
 “ and to take from them all ignorance, hardness of heart and  
 “ contempt of his word, and so to fetch them home to his flock,  
 “ that they may be sav’d; and to make us all one fold under one  
 “ shepherd Jesus Christ our Lord, [GOOD-FRIDAY.]

“ That as we are baptiz’d into the death of Jesus Christ, so  
 “ by continual mortifying our corrupt affections, we may be  
 “ buried with him; that thro’ the grave and gate of death, we  
 “ may pass to a joyful Resurrection, [EASTER EVEN.]

“ That God, who thro’ his only begotten Son has overcome  
 “ death and open’d unto us the gate of everlasting life, and that  
 “ as by his special Grace preventing us, he puts into our hearts  
 “ good desires; so by his continual help, we may bring the  
 “ same to good effect, [EASTER DAY.]

“ That God would grant, that as we do believe that our  
 “ Lord Jesus Christ ascended into the heavens; so we may in  
 “ heart and mind thither ascend, and with him continually  
 “ dwell, [ASCENSION DAY.]

“ That God, who taught the hearts of his faithful people by  
 “ sending to them the light of his Holy Spirit, would grant us  
 “ by the same Spirit to have a right judgment in all things,  
 “ and evermore to rejoice in his holy comfort, [WHITSUN-  
 DAY.]

And finally, “ That God, who has given unto us his servants  
 “ Grace, by the confession of a true faith to acknowledge the  
 “ glory of the Eternal Trinity, and in the power of the Divine  
 “ Majesty to worship the Unity, would keep us steadfast in  
 “ this Faith, and evermore defend us from all adversities,  
 [TRINITY SUNDAY.]

Are not these Pray’rs edifying? I hope you will consider them seriously before you reject them; for I persuade my self if you understood them well, you would think them the best Pray’rs in the World. But besides all that I have said of these Festivals there is this certain Edification that attends ’em, viz. That by the constant Observation of them, the more Ignorant come to be perfectly acquainted with the Gospel History of the Birth, Life, Death and Resurrection of Christ. Every one can’t read, nay some whole Families labour under that disadvantage, or if they can they may perhaps be at a loss to understand some things in the Gospel History. By joining constantly in our Liturgy, you may hear every remarkable Passage of your Redemption read out of the Bible once a Year, and Pray’rs suitable to each part; and to help your Understandings, there is a Sermon explaining those memorable Passages, and shewing what Influence they ought to have upon your Practice. If this be not edifying, I profess I don’t understand what Edification is.

And thus I have given a brief Account of the first sort of Holy-days, which I did not design to have treated of so particularly, but that I truly found more Excellency in them while I was considering them upon this Occasion, than I ever did before; tho' I have weigh'd them many and many a time with great Pleasure, and (I hope) Devotion too, and I pray God you may read them and think of 'em with the same Mind.

II. The second sort of Holy-days observ'd by us, are such as we keep in Memory of the Apostles and Martyrs. And they are Nineteen in number; viz. The 12 Apostles, [reckoning *Matthias* for *Judas*.] *The Conversion of S. Paul.* *S. Mark the Evangelist.* *S. John Baptist.* *S. Barnabas the Apostle.* *S. Luke the Evangelist.* *S. Stephen Martyr.* And the Holy Innocents. There are two others; viz. *S. Michael and all Angels.* And all Saints.

The Innocency of all these will appear from the Manner of keeping them.

That the primitive Church in the earliest Ages kept the BIRTH-DAYS of the Martyrs (for so they call'd the Days of their Martyrdom) is evident beyond Contradiction from the Writings of the most eminent Fathers. *Origen* in his third Homily on *S. Matthew*, mentions the Feasts of the Holy Innocents as a Practice of the Church in his time. *Tertullian* speaks of the *Natalitia* or Birth-Days of the Martyrs, in his Book *de Corona Miliris*, c. 3. But the most ancient as well as the fullest Testimony I shall produce, is that of the Church of *Smyrna*, in their Letter upon the Martyrdom of their famous Bishop *S. Polycarp*; where you will find this Evidence for the Observation of Saints Days, *That (after they had gather'd up the Bones of that holy Martyr and bury'd them) " in that place " they would hold by the Blessing of God THE YEARLY COM- " MEMORATION of the BIRTH-DAY of his Martyrdom, with " much Joy and Gladness, both to HONOUR the MEMORY of " those who had overcome in that glorious Engagement, and " to instruct all others by their Example.*

I have given you this Testimony translated by your Countryman the Bishop of *Salisbury*, in his Exposition on the 39 Articles of the Church of *England*, p. 243. because I suppose his Words will find more Credit with those of the Presbyterian Persuasion than other eminent Divines, for he is so MODERATE a Man in any controverted Point between the Church and the Presbyterians, that you can't suspect him of quoting false against you. But with others perhaps the Testimony of *Dr. Hammond* may weigh more, who quotes the same Letter of the Church of *Smyrna*, the same in substance with the Bishop of *Sarum*, in his Tract formerly mention'd, viz. *The Resolution to the six Queries*, p. 438. Now



Now if SAINTS DAYS were kept so near to the Apostles Days, as the Martyrdom of St. *Polycarp*, I hope you will believe, they were observ'd before the times of Popery:

The *POPERY of Saints Days* (as I take it) consists in paying Honours to the Saints that don't belong to 'em, and putting up our Pray'rs to 'em: which no body of common Sense or Honesty can object to our Church. All that we do upon such Days as I have mention'd, is to read some part of the *Acts of the Apostles*, which gives the History of the Apostle or Saint, or some part of any of his own Epistles, and a few Verses in the Gospel, recommending the Vertue he was famous for. And we use a short Collect or Pray'r to God, giving him thanks for granting such Grace to that Saint as enabled him to live so well, or suffer so patiently; and we beg of GOD to give us Grace to follow those Vertues which they gave such Examples of. For instance,

The first Saint's Day in the Liturgy is St. *Stephen*, Decemb. 26. The Scripture read for the Epistle that Day is *Acts* 7. 55— giving an Account of his Martyrdom, with his Patience and Love to his Enemies. The Gospel is St. *Matth.* 23. 34. being our Saviour's Expostulation with the Jews, and his foretelling how they would use his Followers. The Collect is,

" Grant, O Lord, that in all our Sufferings here on Earth for  
" the testimony of thy Truth, we may stedfastly look up to Hea-  
" ven, and by Faith behold the Glory that shall be revealed, and  
" being fill'd with the Holy Ghost may learn to love and bless our  
" Persecuters, by the Example of thy first Martyr St. Stephen,  
" who pray'd for his Murderers to thee, O Blessed Jesus, who  
" stands at the Right-hand of God, to succour all those that suf-  
" fer for thee, our only Mediator and Advocate.

St. *John* the beloved Disciple (whose Day is next in the Liturgy, as another Attendant on his Master) was an Apostle and Evangelist. On his Day we read a part of one of his Epistles, viz. 1 S. *John* 1. 1— and for the Gospel, an account of our Saviour's calling him, recorded by himself in the 21st Chapter of his Gospel, from the 19th Verse. And the Collect is,

" Merciful Lord, we beseech thee to cast thy bright Beams of  
" Light on thy Church, that it being enlighten'd by the Doctrine  
" of thy Blessed Apostle and Evangelist St. John, may so walk in  
" the Light of thy Truth, that it may at length attain to the  
" Light of everlasting Life, thro' Jesus Christ our Lord.

Is not this Edifying? Is there a Word in either of these Collects, that a good Christian may not with a good Conscience say *Amento*? Surely, No. I need not be so particular in them all, for I dare appeal to any one who will but read 'em,

whether there be a Syllable in the Collect upon any Saints Day that is liable to any Exception.

If our Service upon St. *Michael's* Day is mistaken it is for being misunderstood.

No body that reads the Scripture can be ignorant of the *Ministry* of *Angels* in Christ's Kingdom in subservience to him. Not to mention many Places of the *Old Testament*, we may see in the *New*, that God sent Angels on several Messages to the Apostles and other Disciples; to *Philip*, *Acts* 8. 26. to *Cornelius*, *Acts* 10. 3. but this we don't expect.

There are other Ministries of *Angels* useful still to Christians, viz. to support us in Calamities by secret Influences; to warn us against Danger; to protect us from the fury of evil Spirits; to prompt us to good Actions; to do what they can to restrain us from Sin; and to conduct separate Souls to the Mansions of Glory, Of all which I could give manifest Scripture Proof, as the ingenious Dr. Scot shews at large. *Christ. Life.* Part. 2. Vol 2. p. 331. And the Author to the *Hebrews* tells us, chap. 1. 14. *That the Angels are Ministering Spirits, sent forth to minister to them which shall be Heirs of Salvation.*

Now if the Angels are by God's Appointment so useful to Christians, is it not Edifying to pray to God (for we never pray to them) that it would please him to give his Angels charge over us. And that this is all we do is plain from the Service of St. *Michael* and all Angels. We read for the Epistle, *Rev.* 12. 7. an Account of the Battle between the good and bad Angels; the Event of which is very comfortable to all who expect the Benefit of the Ministry of Angels, for here they are assur'd, that they got the better of the Devil. And then we read the Gospel out of St. *Mat.* 18. 10— where our Saviour cautions against offending his meanest Followers from this Consideration, that *THEIR ANGELS* do always behold the Face of God, i. e. (as Dr. Scot explains it) *those blessed Spirits who are appointed by God to be their Guardians here, have their continual Returns and Intercourses from Earth to Heaven, there to receive their Commissions, here to execute them*

Is it not Edifying then, after these Portions of Scripture, to pray with our Church,

" O everlasting God, who hast constituted and ordained the Services of Angels and Men in a wonderful Order, mercifully grant, that as thy Holy Angels alway do thee Service in Heaven, so BY THY APPOINTMENT they may succour and defend us on Earth, thro' Jesus Christ our Lord.

The only Holy Day now remaining is ALL SAINTS DAY; which shews the Prudence of the Church very much. The Primitive Church without doubt had many more Saints Days, but ours has been very cautious of making too many Saints, both for

for avoiding a Burden in this lukewarm Age, and likewise for fear of bringing any into her Calendar that are not Saints indeed. And therefore there is one Day appointed, to give God thanks for all those who have liv'd well in general, without naming any other than I have mention'd. The Scriptures peculiar to that Day are *Rev. 7. 2.* instead of the Epistle; ( which gives an Account of the Angel's sealing the Tribes, i. e. discovering so many Saints and Servants of God, even among those who were reckoned to be cast off as Reprobates.) and for the Gospel, *St. Mat. 5. 1.* which shews what Vertues are requisite to make a Saint. And the Collect is,

" O Almighty God, who hast knit together thine Elect in one  
 " Communion and Fellowship, in the mystical Body of thy Son,  
 " Christ our Lord. Grant us Grace so to follow thy blessed  
 " Saints in all vertuous and godly Living, that we may come to  
 " those unspeakable Joys, which thou hast prepared for them  
 " that unfeignedly love thee, thro' Jesus Christ our Lord.

And is not this Edifying, to pray to God that he would assist us so to follow the good Examples of those who have been Patterns of Piety and Vertue, " *That with them, we may be*  
 " *Partakers of God's everlasting Kingdom \**.

Thus I have given you a short View of the Holy Days observ'd in our Church: and I think I may appeal to your Consciences, whether there be any thing done or said in our Service upon them that is not becoming an Assembly of Orthodox Christians. No undue Reverence is paid the Saints, No Pray'rs offer'd to any but God and our Saviour. No Intercessors but the one Mediator between God and Man,

Consider them with a good Mind, and you will find that with us, *All things are done to EDIFYING.*

When therefore the whole Congregation has join'd with the Minister in repeating the Creed, and after that the Lord's Pray'r, and the Suffrages after it. Then the Minister turns to the Collect for the Sunday, which serves for the whole Week, (unless a Holy Day intervene) and devoutly reads that Collect, (the People saying only Amen, to that and all other Collects in the ordinary Service.) After which he comes back to

§. XIX. *The second Collect*; which for Morning Pray'r is,  
 " O God, who art the Author of Peace and Lover of Concord,  
 " &c.

This Pray'r is so plain that I need not spend time in explaining it, and so Orthodox that I never heard an Objection to it, and therefore I think it would be trifling to insist upon it.

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\* Vide Prayer for the whole State of Christ's Church Militant.



Nor is there any occasion to say much of the next, which follows, viz.

" O Lord, our Heavenly Father, Almighty and Everlasting  
" God, who hast safely brought us to the beginning of this Day,  
" defend us in the same, &c.

Here we own our Dependance on God, and his Power over us, we express our Acknowledgment for our Preservation hitherto, and beg his Protection for the future, that we may be preserv'd both from Sin and Danger.

In our Evening Service, after the Collect for the Day, we use these two following,

" O God, from whom all holy Desires, all good Counsels, and  
" all just Works do proceed : give unto thy Servants that Peace  
" which the World cannot give, &c.

And,

" Lighten our Darkness we beseech thee, O Lord, &c.

The bare repeating of these is sufficient to shew the Excellency of 'em. And therefore I proceed.

§. XX. In our Weekly Service follows the Pray'r for the Queen, [or King] (if there be one) in which we pray, " that  
" He [or She] may be replenish'd (i. e. fill'd) with the Grace  
" of God's holy Spirit, that He [or She] may alway incline to  
" his Will and walk in his Way, that He would endue Him  
" [or Her] plentifully with heavenly Gifts, and grant Him [or  
" Her] in Health and Wealth long to live, &c.

Then follows the Pray'r for the Royal Family; and after that for the Clergy and People. And then we usually turn to the Collect for all Conditions of Men. " O God, the Creator  
" and Preserver of all Mankind, &c.

All these we use both at Morning and Evening Pray'r constantly thro'out the Year, except upon Sundays, Wednesdays and Fridays (for then the Litany being us'd supercedes them.)

I don't insist upon the Explication of these Collects, because the Litany comprehends them all, and I design to be as particular upon that as my design'd brevity will allow.

Upon the Days mention'd then, we go from the Collect for Grace in Morning Pray'r, (instead of the Collect for the Queen) immediately (as the Rubrick directs) to the LITANY,

§. XXI. Before I treat of this excellent Pray'r in the several Parts of it, it will not be amiss to say something of it in general.

It is objected foolishly by some, and maliciously by others, that our LITANY especially, was compos'd by Pope Gregory || 800 or 1000 Years after Christ; and that it is only the Mass in English.

Now tho' no Man of Reading can hear People talk so without smiling, yet for the Instruction of the Ignorant, I shall give a short History of Litanies in general, and shew how ours was compos'd.

The Word Litany signifies an earnest Supplication both in Heathen and Christian Writers, *Homer. Iliad. J. Concil. Mogunt. can. 32.*

That such Supplications were of ancient Use in the Church is plain from many Testimonies.

The Stationary Days in *Tertullian's* Time on *Wednesdays* and *Fridays*, were Days set apart by the Church, to put up earnest Pray'rs to God to deprecate his Wrath and implore his Mercy, \* which the Christians then did by Forms not unlike this of ours.

*S. Ambrose* compos'd one (as *Dr. Comber* says †) which is very like ours. And about the Year 460, *Mamertus* Bishop of *Vienne* perfected the Litanies long before in use, and upon Occasion of Evils threatning that City, made all his People use that Form which he had accommodated to their particular Circumstances; as *Dr. Falkner* shews, *Lib. Eccl. p. 148.* from the Testimonies of *Alcuinus*, *Amalarius*, *Strabo*, *Gregory Turonensis*, &c. And soon after *Sidonius* Bishop of *Averna* follow'd *Mamertus's* Example, *Sid. Ep. l. 7. ep. 1.* And before *Gregory's* Time Litanies were establish'd by a Council, *Cone. Aurelian. can. 12.* And *Dr. Comber* † shews from the Authority of *Nicephorus*, *l. 14. c. 2.* that Litanies were in use in the Eastern Church long before; and gives an Instance of one being appointed at *Constantinople* upon account of an Earthquake; at which *Theodosius* the Emperor assisted.

To come to Pope *Gregory*. It is very certain that he, about or before the Year 600, (for he dy'd 4 Years after) review'd all the ancient Forms, and compos'd a most excellent Litany out of 'em. After his Time many Years, when Errors crept into the Romish Church, Corruptions of course got into her Devotions, and several New Petitions were added to the Litany which *S. Gregory* never thought of; till in process of Time, instead of an earnest Pray'r to God for Mercy, it be-

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come

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|| Reasonable Account why some pious Nonconformist Ministers, ch. 2. p. 68.

\* Tert. de Corona Milit. Tert. ad Scap. & l. 2. ad Uxor.

† Comp. to the Temple, p. 6.

‡ Ibid. p. 7.

came a Jumble of Addresses to the Lord knows how many Saints and Angels. And thus it continu'd in the Western or Latin Church, and so in *England* till the Reformation. When our worthy Reformers having thrown off the Popish Errors; and being resolv'd to purge the Worship as well as Doctrine, chose 13 eminent Divines about the Year 1549. to compose a Form of publick Service, which might be agreeable to the primitive Practice. They took the same Method that *Gregory* had done; viz. They collected our Liturgy out of the Liturgies of *S. James*, *S. Mark*, (which tho' not compos'd perhaps by those Apostles were undoubtedly of early Use in the Church) *S. Basil*, *S. Chrysostom*, *S. Ambrose* and this of *S. Gregory's*, and others; taking nothing from any of them all, but what was perfectly agreeable to the Analogy of Faith, and to the Circumstances of all Christians. And as they compil'd it, we now have it, with some few Alterations; and in it this Litany of which I now treat, compil'd with the same Care and Caution, as any one may evidently see in the *Companion to the Temple* formerly mention'd, *Part 2.* where there is scarce a Petition in the Litany, but what *Dr. Comber* quotes either in Words or Substance, from the ancient Forms.

And now if those Litanies from which the Substance of ours was taken, were in use in the Church so long before *S. Gregory's* time, then he was not the first Author of it. Nor,

Suppose he had compos'd it just as we have it, would it be Popery? For if he was the Author of it, it was made before most of the Errors objected against that Church were brought into it. Let some (whether out of Ignorance or Malice) make you believe that *Gregory* liv'd about the Year 8 or 900; it is for all that very certain that that great Bishop (as I observ'd before) was dead near 300 Years before the Year 900; and God forbid that most of the Errors we assert to be in the Romish Church, were so old as the Year 600.

But however that be, it is to me (and I think to every other unprejudic'd Person) an evident Demonstration of the Distance of our Liturgy from that which is truly Popery, that Archbishop *Cranmer*, *Ridly*, and some of the rest who were the Compilers of our Service, were persecuted to death for Hereticks in Queen *Mary's* Reign.

But supposing the utmost; viz. That this part of our publick Worship, which we call Litany, were really taken out of the Mass Book Word for Word, must it therefore be Superstitious and Idolatrous? No sure.

The Papists are Christians, tho' corrupted: They own the Articles of the Christian Faith, tho' they add many more  
than



than Christ and his Apostles taught : And must we renounce our Creed, rather than allow the Romish Church to believe any thing right ?

They worship God and Christ, tho' they worship Creatures too. And must we turn Atheists rather than own them to be Christians ?

God forbid. As far as the Romish Church follows Christ and his Apostles, let us follow them, and where they command contrary to the Rules of the Gospel, let us there leave them.

But after all this Cry about Popery ; Pray what is it ? Is it Popery to pray to God out of a Book ? Or for the People to partake in the Pray'rs, or to divide them into short Collects ? No certainly. I have shewn you the contrary. But if the Popery in Worship consists in praying to those who have no Right to our Addresses ; in praying in a Language not understood by the Congregation ; and in saying over our Pray'rs by Numbers like a Charm, rather than with Devotion, like what they should be : I say if this be the Popery of Worship, (as certainly it is) then let any Man shew me any thing like these Faults in our Liturgy, and I declare I shall recant.

And for convincing you the better that there is no Popery in the Litany, I shall now examine it particularly.

It begins then. "*O God the Father of Heaven, have mercy upon us miserable sinners.*"

And the People repeat this after the Minister, to signify their Sense of their Sins, and their Acknowledgment of God's Mercy and Power.

Then the Minister proceeds. "*O God the Son Redeemer of the world, have mercy, &c.*"

This is likewise repeated after the Minister by the whole Congregation, to testify the Soundness of their Faith, that they expect Mercy and Pardon by God the Son their Redeemer.

Then the Minister goes before and the People follow in the same Address to the Holy Ghost, the Third Person of the Trinity ; "*O God the Holy Ghost proceeding from the Father and the Son, have mercy, &c.*"

Here we profess our Faith in the Holy Ghost as the Creed directs, and put up our earnest Supplications to him as a Person equal to the Father and Son, and proceeding from them ; and beg that that Comforter who sanctifies all the elect People of God, would vouchsafe to have Mercy upon us, and pardon us wherein we have slighted his holy Motions.

And now having put up our Pray'rs to each Person of the Holy Trinity in the same Words, to shew that we firmly believe every Person by himself to be God and Lord, having pray'd

pray'd that God the Father would have Mercy upon us, and forgive us those Sins we have committed against him. That God the Son would have Mercy upon us, and forgive us wherein we have offended against the Gospel he has reveal'd to us. And that God the Holy Ghost would have Mercy upon us, and forgive those Sins we have committed against the Influences of that Spirit, and the clear Discoveries he has made of our Duty.

Then lest the Minds of the more Ignorant should be misled and think that there be Three Gods or Three Lords, because we call each Person God; the Minister addresses the whole Three together in that excellent Form.

" O Holy, Blessed and Glorious Trinity, Three Persons and One God, have mercy upon us miserable sinners.

" For like as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord; so are we forbidden by the Catholick Religion to say there be Three Gods or Three Lords. [ATHANASIUS's CREED.]

To evidence therefore our true Faith in the Holy Trinity, the People follow the Minister in this excellent Supplication, thereby shewing their Faith to be Orthodox as well as their Devotion sincere: Owning the Father to be God, the Son God, and the Holy Ghost God, in the three first Petitions; and yet acknowledging in this Fourth, that there are not Three Gods but One God.

And is not this edifying to a Christian Assembly, whose Hope of Acceptance depends upon a true Faith, that they should give Demonstration of that Faith by a devout Application to each Person of the Trinity, and to the whole Three Persons together?

Whoever considers the Danger of Heresy (of which I said something in the first part of this Letter) would esteem this part of our Service beyond any Form of Pray'r us'd in any Congregation of *Extempore Christians* in the World.

And indeed I believe (and I think I can prove it too) that all the Heresies, Schisms, and extravagant Doctrines, which have infected these Kingdoms within these Hundred Years, have been as much (if not more) owing to the Neglect of the publick Liturgy, than to any other vilible Cause whatsoever.

What was the Original of *Quakerism*, *Anabaptism*, and a foul Number of abominable other —isms which we are now pester'd with? Was it not the disusing the publick Pray'rs by some in Queen Elizabeth's time, and more especially the unreasonable Discarding the establish'd Liturgy by that EXECRABLE Parliament in King Charles the First's Reign, and by that means introducing the unwarrantable and dangerous

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*your Practice*, of every Minister's praying as well as preaching what came uppermost in his Head or Tongue. For however some People may be taken with the Extempore Effusions of some Men, (and I will not say, but it is possible that some pious and learned Men may pray well that way) yet I can never get over it, but a good establish'd FORM of Pray'r, is, and always will be, the best Security to any Church against Error and Heresies of all kinds; and where such a one obtains, as is not only an excellent Method of Devotion, but a Summary of Christian Faith, it is a hard matter to introduce false Doctrines into the Church. But I must not insist.

The next Petition in our Litany is,

*"Remember not Lord our Offences, &c."*

I think there is no Exception taken at any part of this, but these Words, *"Nor the Offences of our Fore-fathers."*

But to vindicate this, you need only consider the second Commandment, where God threatens *to visit the Sins of the Fathers upon the Children to the third and fourth Generation of them that hate him.* And is it not necessary that I should pray that God would avert that Curse from me, and that he will not remember against me the Offences of my Fore-fathers.

Nor that we believe that God will damn any Man for the Sins of his Parents only; but that there are some sorts of Sins of such a heinous Nature, (such as *Rebellion, Murder, Oppression, &c.*) that God Almighty puts a Mark upon those who are guilty of them, by punishing even their Posterity for them: as the Scripture affords us Instances of.

The meaning therefore of this Petition is,

Remember not, Lord, those Offences which we have been guilty of in our own Persons, neither call us to account for the Offences of our Fore-fathers, of what degree or sort soever they were, nor let their Faults be requir'd of the People of this Generation: neither take thou Vengeance of us for their Sins or our own. *"Spare us, good Lord, &c."*

The Words of this Petition are not only agreeable to Holy Scripture, but almost verbatim taken out of it. *Remember not against us our former Iniquities*, Psalm 79. 8. the Margent reads, [the Iniquities of them that were before us] and so \* *St. Augustine* expounds it, *Antiquarum*—i. e. a *Parentibus venientium*.

And the People answer, *Spare us, good Lord.*

It is very reasonable that, as the People join'd in the Confession of their Sins, and in praying for the Graces of God's Spirit requisite for them; so, now they should also join in deprecating his Wrath and Indignation, which they have just Cause

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\* *August. in Pl. 79. 8.*



Cause to fear, both from the apprehension of their own Guilt and that of their Fore-fathers. And therefore they ought devoutly to say, "*Spare us, good Lord.*"

Then the Minister says, "*From all Evil and Mischief, &c.*"

And the People answer, "*Good Lord deliver us.*"

Evil and Mischief are what every one ought to desire to avoid; and can we be better free from it, than by praying that God would deliver us from it.

We ought carefully to guard against SIN, and the *Crafts and Assaults of the Devil*, (which lead us to it,) and *God's Wrath and everlasting Damnation*, (which are the Consequences of it) and can we better do so than by praying that God would deliver us from it.

"*From all blindness of Heart, &c. Good Lord deliver us.*"

All these are Sins which effectually exclude from the Kingdom of Heaven, and therefore we pray to be deliver'd from 'em.

"*Fornication, &c. Good Lord deliver us.*"

By Fornication is meant all sort of Uncleannefs. It is one of those Sins which the Apostle tells us excludes from Heaven, 1 Cor. 6. 9, 10. and therefore is fitly term'd a Deadly Sin, i. e. a grievous hainous Crime. Not that we believe any Sin of such a Nature as not to be damnable, if indulg'd and unrepented of. But here we pray against all great or presumptuous Sins, such as Uncleannefs is, that God would deliver us from them. And we not only pray against such great Sins, but to be freed from all others, both small and great, which we might be led into, by the Deceits of the World, the Flesh and the Devil. From all which we ought heartily to pray, "*Good Lord deliver us.*"

And as we pray against Sin, so also we beg to be deliver'd from all those Miseries which are the Consequences of it. And therefore we say,

"*From Lightning and Tempest, &c. Good Lord deliver us.*"

The Judgments here mention'd, are either such as proceed immediately from the Hand of God, or such as Men are often instrumental in. Of the first sort are *Lightning and Tempest, Plague, Pestilence and Famine*. Of the last sort are *Battle, Murder and Sudden Death*. I need not tell you of the sad Effects of Thunder and Lightning, they are so terrible where they light, that the greatest Atheist is afraid of 'em with *Caligula*. And since God has both the Causes and Effects of 'em under his own immediate Government, can we be better secur'd from Danger by 'em, than by praying earnestly that he would deliver us from them. Storms and Tempests have as bad Effects, where they happen often or continue long, and they too are only to be avoided by God's Mercy and Providence,

dence. *Plague* and *Pestilence* are, in our common way of speaking, only two Words for the same thing : but here they seem to differ ; *Plague* being put for that dreadful Disease which is too well known in some Parts of the World, and sometimes in these Kingdoms : and *Pestilence* for any infectious epidemical Sickness : both which (tho' they proceed from poisonous Vapours in the Air) are Rods by which God Almighty punishes sinful People.

*Famine* is no less terrible than the other four, and being the more lingering Death causes the longer Pain. I need not say any thing to represent the dreadfulneſs of any of these kinds of Punishments. *Pestilence* and *Famine* are among those which are, by way of Eminence, stiled God's ſore Judgments, *Ezek.* 14. 21. And is it not Edifying, that we should pray to him who alone can ſave us, that he would deliver us from them.

*Battle* and *Murder* comes from the Hand of Man immediately, and whether we are engag'd againſt foreign Enemies invading us, or private Factions diſturb- ing us, and obliging us to take Arms in our own Defence, both are grievous to Christians, who ought always to deſire Peace. But Murders are often committed even in time of Peace, and therefore we have much need to addreſs our ſelves to God, to deliver us from the Fury of open Enemies, and the ſecret Practices of private deſigning Men.

*Sudden Death* ſometimes proceeds from God, and ſometimes from Men, and when it happens it prevents all that Preparation for Death which the beſt of Men judge neceſſary. I know this part of our Litany has been cenſur'd. Some term it praying againſt the immutable Decrees of God, and therefore either Impious or Vain. I don't know what Notions thoſe People may have of God and his Decrees ; but I think every good Chriſtian, ought to deſire that he may have time to recollect himſelf before his Death : and tho' no Man ſhould leave the great Buſineſs of making up his Accounts with God Almighty to the time of his Death ; yet he that takes moſt pains, will be glad to have ſome time before he dies to look 'em over.

I remember indeed, *Julius Caſar* us'd to tell his Friends, that that Death was moſt deſirable which was leaſt foreſeen ; and that might ſuit well enough with his Notion of Religion and his Life ; but that a Chriſtian ſhould be fond of an unexpected Stab to the Heart, or to break his Neck by an unforeſeen Fall, is to me very odd. And if a Man would not deſire it, I ſee no harm in praying to be deliver'd from it.

I will by no means take upon me to judge of any Man's Eternal State : God forbid ! But I may be allow'd to ſay, that he who by Sickneſs or Age has warning of his Death, has  
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some Advantages, which they want who die suddenly. They have the Advice and Ghostly Counsel of God's Ministers; they have the Pray'rs of the Church, Absolution, and the Blessed Sacrament; all which he who is cut off suddenly is depriv'd of. Besides the Comfort which his Friends want, of seeing him die well, and the avoiding Jarrs and Law-suits by settling his Temporal Affairs. I confels, if all Christians were as good as they should be, there would be less Occasion for this Petition, but till that be (which I believe will not happen in our Days) let us pray, "*From sudden Death; Good Lord deliver us.*"

But as Sin, in whatsoever Shape it appears, is hateful to God Almighty, so there are some particular Sins of a more hainous Nature and worse Consequence than others. Those against CHURCH or STATE are of a deeper Dye than Sins against Private Persons. *Rebellion is as the Sin of Witchcraft,* says Samuel.

And indeed any thing that strikes at the Foundation of Government, and affects the whole Community at once, is of far greater Concern than what relates to particular Persons; and therefore we ought to pray heartily, to be deliver'd from every thing which may tend to the Ruin of the Commonwealth.

And certainly nothing is of worse Consequence to a Society than *Sedition*; when licentious People assume the Liberty to tax the stated Laws of the Nation, and either in close Cabals, or open Meetings, endeavour to alienate the Affections of the Populace from their Governours, by putting false Glosses upon their Actions or Ordinances. Against this the Holy Scripture teaches, *not to speak Evil of Dignities*†, not to meddle with them that are given to change\*. What Mischief seditious Practices have done in Kingdoms and States needs no Proof, especially to a Britain who remembers FORTY ONE; and seriously and sadly considers, that all the Misfortunes we have labour'd under since, (and which I'm afraid are not yet over) are owing to the Sedition of our then Pretenders to Zeal for God and their Country. And surely any one who abhors the Villany of that Time, and laments the Mischief that ensu'd upon it, (as all true Christians do) will heartily pray, "*From all Sedition—— Good Lord deliver us.*"

*Privy Conspiracy and Rebellion* are Sedition put in practice; only with this difference, that *Privy Conspiracy*, is Sedition secretly improv'd into traytorous Designs, and *Rebellion* is (as it were) *Sedition* and *Privy Conspiracy* run to Seed.

*Privy*

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† S. Jam.

\* Prov. 24. 21.



*Privy Conspiracy* then is, when one or more Traytors lay their Heads together (which is commonly bound by Oaths, and therefore call'd in Latin *Conjuratio*) to destroy the Government, or chief Governor. That this is a heinous Crime will be no News to any who reads the Holy Scripture, and finds that we ought not to curse the King, no not in our private Chamber. † And that the Apostles make the Persons of *Chief Governors* so sacred, that the resisting their Authority is flying in the Face of God himself. ‖ Every Christian therefore should heartily pray, "*From privy Conspiracy—God Lord deliver us.*"

*Rebellion* is an open Rising in Arms and publick Resisting the Government: A Sin so directly opposite to the very Genius of Christianity, that they who are guilty of it, do (*ipso facto*) renounce Christ and his Religion. If every soul must be subject to the higher powers by the Apostle S. Paul's Rule, \* then surely flying in the Face of those higher Powers is utterly unlawful. Nor is there ANY CAUSE whatsoever that will justify Subjects rebelling against their Superiours; for if Kings act ONLY by GOD's Authority, they are accountable ONLY to HIM, and rebelling against them is as much rebelling against God, as rebelling against the Queen's lawful Commissioner in *North Britain* was rebelling against her Majesty. I wish they who preach Resistance, would consider seriously whether the Holy Scripture or the Primitive Fathers give them any Countenance for that Anti-Christian Doctrine; and let them lay the Doctrine of Christ and his Apostles, and the Doctrine of the whole Catholick Church in the one Scale, and the new Dreams of some Apostate Christians in the other, and see which will carry it; and if the Corruption of the Times or secular Interest prevail with any Man to judge partially in a Matter of so great Consequence, take S. Paul's Damnation, and put it with his Doctrine, and the through Consideration of that will far outweigh the FALSE PEACE which the *highest Priest* in Christendom can pronounce to the contrary Opinion.

My design'd Brevity will not allow me to enlarge upon this: All therefore that I shall say is, That whoever will approve himself a good Christian, an honest Man or a good Subject, will heartily pray, "*From all Sedition, privy Conspiracy and Rebellion; Good Lord deliver us.*"

The Welfare of all Christian States depends much upon the Establishment of Religion: For, besides the Protection which all Nations professing the true Religion have reason to expect, the Obligations of Conscience go very far (where they are duly

† Eccl. 10, 20,

‖ Rom. 13. 2.

\* Ibid.

duly prest) towards due Obedience to Lawful Magistrates : And if Peoples Principles be tainted with *false Doctrines*, they must and will have Influence upon their Practice too : And what Mischief some *false Doctrines* have done in the World I shan't at present recount. And therefore it is very edifying to pray "*From all false Doctrine — Good Lord deliver us.*"

*Heresy* is an obstinate Error in some fundamental Article of the Faith. This great Evil began early in the Church ; even in the Apostles Days we find some denying the Resurrection of the Dead, and no wonder since others *deny'd the Lord that bought them*. It will not be expected that I should go thro' the many Species of Heresies, which we are now surrounded with : I am heartily sorry they are so numerous. The Christian Faith is but one, and whoever believes contrary to that Faith, which was once deliver'd to the Saints, and persists obstinately in that Error, is an Heretick : And of what pernicious Consequence that has been in all Ages to the Church of Christ and to all Civil States, is too well known to need any Illustration. When we have so many about us, and still gathering more strength, we have good Reason to pray "*From all Heresy — Good Lord deliver us.*"

*Schism* is a Causeless Separating from a Right Constituted Church : i. e. Leaving the Communion of a lawful Church, when we may partake of all the Christian Ordinances in that Church, without doing any thing which God's Law forbids. If the Church whereof you are Members is a sound Part of the Church of Christ, and requires nothing of her Children that is in its own Nature sinful, No Pretence can make a Separation from that Church lawful. Wherever there is a Separation, there is *Schism* ; but if the Church of which I am a Member requires Terms of Communion which are inconsistent with the known Laws of God, I must separate from her ; and then there is without doubt a *Schism*, but the Church is guilty of it, not I ; and *Wo to them by whom the Offence comes.*

Let us then *mark them who cause Divisions and avoid them.*

The Church of Christ is one, and all the particular Churches in the Christian World (which hold the Orthodox Faith, the true Christian Worship, and the ancient Apostolical Government) make up that ONE *Catholick and Apostolick Church*, out of which (in God's ordinary way of dealing with Men) there is no Salvation ; whoever therefore without Cause separates from any one particular Church, whose FAITH, WORSHIP and GOVERNMENT are agreeable to the Holy Scriptures, (as a Separation from such a Church must certainly be causeless) he, that thus separates, is a *Schismatick* from the Universal Church of Christ : For as a Man's Finger cut  
off

off from his Hand, is as much depriv'd of all Nourishment from the Body as a piece of Flesh or a Rib cut out of his Side; so one who separates without Cause from the Church of England or Ireland, or any other lawful Church, is, *ipso facto* as much separated from the Church of Christ, as if he had been alive in the Apostles Days and separated from them. This Sin was thought so great in the best and purest Ages of the Church, that the Offering Incense to Idols is by some \* thought not so great in some Respects: If People now adays industriously lessen the heinousness of it, and give others loose Notions of it, lest upon Enquiry they should be found to be guilty; this will never alter the Nature of the Crime; for *Schism* will be *Schism* whether they think it so or not. And therefore let us heartily pray, " *From Schism — Good Lord deliver us.*

But the Misery of too many is, that they live in such grievous Sins as *Sedition*, *Rebellion*, *Heresy* and *Schism*, without considering their Guilt, or their Danger: They are either blinded with Prejudice, or harden'd by Lust; and while they continue in that State, there is little hopes of their Amendment: And this is the greatest Misfortune which can befall People in this Life, to have their Hearts harden'd so as to despise God's Counsel either reveal'd in his Word, or by the gentle Motions of his Blessed Spirit. And therefore our Church with great Edification teaches us to say, " *From hardness of heart, and contempt of thy Word and Commandment — Good Lord deliver us.*

Whatsoever we have yet ask'd, or are further to pray for, is only to be obtain'd upon the Account of our Blessed Saviour's Merits and Mediation; and therefore we address ourselves particularly to him, that he would vouchsafe to make every Step of his Redemption instrumental in our Deliverance from Sin and the Punishment of it; and therefore we say,

" *By the mystery of thy holy Incarnation, &c. Good Lord deliver us.*

" *By thine Agony, &c. Good Lord deliver us.*

The Meaning of which is no more but this.

" O Son of God who wast pleas'd for our Redemption to take our Nature upon thee; by thy assuming of our Flesh, Good Lord deliver us.

" Thou who wast pleas'd to be born of the Blessed Virgin Mary without the least Spot or Stain of Original Corruption; By thy immaculate Birth and holy Nativity, Good

" Lord deliver us.

" Thou who didst fulfil the Law for us, and was circum-

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\* Cyp. de Unit. Ecclesiae.



"cis'd the eighth Day according to the Jewish Law; By thy  
 "Obedience to the Divine Command and Institution, *Good*  
 "Lord deliver us from those many Sins which we have com-  
 "mitted against God's Laws.

"Thou who wast baptis'd by *John's* Baptism, to teach us  
 "Purity of Mind and Conscience; By that Baptism, *Good*  
 "Lord deliver us from the many Breaches of our Baptifinal  
 "Vow, and grant that we, after thy Example, may fulfil all  
 "Righteousness.

"Thou who for our Sakes didst fast 40 Days and 40  
 "Nights; By thy Fasting, *Good Lord deliver us* from all  
 "Sins of Intemperance, and give us Grace so to mortify our  
 "Bodies, that our Flesh being subdu'd to the Spirit, we may  
 "ever obey thy Godly Motions.

"Thou who didst fully Experience the Force of the De-  
 "vil's strongest Assaults against human Nature, and who by  
 "thy mighty Power overcame and vanquish'd him; By thy  
 "Temptation, *Good Lord deliver us* from all Temptations  
 "of the World, the Flesh and the Devil; and let us not be  
 "tempted above what we are able.

"Thou who for our Sakes didst undergo so great a Conflict  
 "in the Garden, as to sweat as it were Drops of Blood;  
 "By that Agony and bloody Sweat, *Good Lord deliver us* from  
 "the bitter Pains due to Sin.

"Thou who for our Sins didst give thy self up into the  
 "Hands of barbarous Men, and didst from them endure many  
 "Indignities and Affronts, and afterwards the shameful and  
 "painful Death of the Cross; By thy Cross and Passion, *Good*  
 "Lord deliver us from the Shame due to our Sins here, and  
 "from the Curse that waits impenitent Sinners hereafter.

"Thou who by thy Death didst finish that Satisfaction  
 "which God's Justice requir'd for our Sins, and by thy de-  
 "scending into the Grave gavest Testimony to all the World  
 "that thou wast truly dead; By the precious Death and Bu-  
 "rial, *Good Lord deliver us* from eternal Death, and grant  
 "that we may be bury'd with Thee, that thro' the Grave and  
 "Gate of Death we may pass to our glorious Resurrection.

"Thou who by the Power of thy glorious Godhead didst  
 "overcome Death, and by thy Resurrection didst open the  
 "Kingdom of Heaven to all Believers; By thy glorious Resur-  
 "rection, *Good Lord deliver us* and raise us from the Death  
 "of Sin to the Life of Righteousness.

"Thou who didst ascend into Heaven to present thy sacri-  
 "fic'd Body to God as our High Priest, and by thy continual  
 "Intercession shewest thy self our merciful Advocate; By  
 "thy glorious Ascension, *Good Lord deliver us* from all our  
 "Sins.

"Thou

" Thou who didst send the Comforter according to thy  
 " gracious Promise to thy Followers, even the Spirit of Truth  
 " to lead us into all Truth; *By the coming down of the*  
 " *Holy Ghost*, good Lord deliver us from all false Doctrine,  
 " and give us by the same Spirit a right Judgment in all  
 " things, and grant that we may always obey his godly Mo-  
 " tions.

And is not all this very Edifying? Does not every Peti-  
 tion of this tend to make us wiser and better? And is there  
 one Word in all this that has the least Tincture of Popery or  
 Superstition? I hope you don't think there is.

The next thing that occurs in our Litany is,

" *In all time of our Tribulation, &c. Good Lord deliver us.*  
 In this we pray for Mercy and Assistance in all States and Con-  
 ditions of Life; there being no time of our Life but what is  
 comprehended in this: for as by *Tribulation* is meant all kind  
 of Affliction, so by *Wealth* is understood all sorts of worldly  
 Comforts. When therefore we say, " *In all time of our Tri-*  
 " *bulation— Good Lord deliver us,* we mean thus much: In all our Afflictions, whether in *Want* or *Sickness*, in *Danger*  
 or *Loss*, in *Persecution* or *Reproach*, or any other *Tribulation*  
 whatsoever, Good Lord deliver us from *murmuring* or *repining*  
 at thy *Providence*, from *putting our Trust* in any other but  
 God, from *hating* or *revenging* our selves upon those who are  
 made the Instruments of *Providence* in afflicting us, and espe-  
 cially, Good Lord deliver us from doing anything that is un-  
 just or unlawful, to extricate our selves from our Difficul-  
 ties.

" *In all time of our Wealth— Good Lord deliver us, i. e.*  
 When we are in Prosperity, and have Plenty, and Friends, and  
 Health, and Strength, or any other worldly Comforts, good  
 Lord deliver us from setting our Affections upon them, or from  
 forgetting his Mercy from whom they came; save us from be-  
 ing exalted because we are in better Condition than other  
 Men, and from treating others with disdain: deliver us from  
 abusing our Plenty to Intemperance and Luxury, and es-  
 pecially, good Lord deliver us from being Stingy and Unmer-  
 ciful to those who want.

I hope I need not spend time in recommending the rest of  
 this Petition to you: " *In the Hour of Death and in the Day*  
 " *of Judgment, Good Lord deliver us.* For, whoever consi-  
 ders that it is appointed for Men once to die, and after this the  
 Judgment; and at the same time reflects upon the Uncertainty  
 of the time and manner of our Death will heartily join in this  
 Petition; and as devoutly in the next to be sav'd in the Day  
 of the Lord. It were an easy matter to make a long and not  
 useless Discourse upon this whole Petition; but it would be

foreign to my Design; there being then in this nothing difficult or liable to Exception, I shall not question your either understanding it, or being convince'd of the Edification of it; I therefore pass to the

INTERCESSION PART of the Litany.

Hitherto we have pray'd only for our selves; but we should not perform our Duty nor follow St. Paul's Advice, *1 Tim. 2. 1. to make Intercession for all Men*, if we did not likewise pray for others.

Our Church therefore, (whose extensive Charity shews her Apostolical and Orthodox,) prays for all Men according to the Apostle's Rule, and that in such excellent Order, that the very repeating this part of our Litany, is enough to recommend it to People of Sense and Piety.

It begins, "*We Sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule, &c.*"

If the Universal Church should fall from the right way, there would be an end of Christianity at once; and tho' we are very well assur'd that shall never happen, yet that Promise does not excuse us from praying, that God would rule and govern his Church:

For tho' we are infallibly certain, that the Catholick Church shall not totally fall away from the Faith, (for the Gates of Hell shall not prevail against it) yet we have too sad Experience that Errors and Heresies have so prevail'd among Christians, that in human Appearance the Church was well nigh gone. In the fourth Century the Arian Heresy had so far over-run the Church, that Athanasius and a very few Bishops more, were all that openly stood up for the true Christian Faith; and that honest adhering to it procur'd his Banishment.

In After-ages, many, once famous Churches, were swallow'd up in Errors, or destroy'd by barbarous Nations: And the Roman Church (which in the Apostle's Days and long after was celebrated for their Orthodox Faith) has been for many Ages so corrupted both in Doctrine and Practice, that some will scarce allow 'em the Name of a Church.

Whoever considers these things, and has a just Value for that Church which Christ purchas'd with his own Blood, will heartily pray, that God would rule and govern his holy Church universal in the right way.

The Answer made by the Congregation to this part of the Litany is, *We beseech thee to hear us, good Lord*. Which was the Response in many ancient Liturgies, only with this difference, that they only us'd, *We beseech thee to hear us*, and our Church adds, **GOOD LORD**; perhaps to shew that we make no Request to any but God.

But



But because this Term *Universal Church* is not so well understood as it should be, (the Belief of it being so necessary that it is an Article of our Creed) I shall take this Opportunity to explain what is meant by it, and what regard ought to be had for it.

*The Holy Church Universal* (or as it is in the Creed the *Holy Catholick Church*) is, "The one universal Society of all Christian People incorporated by the New Covenant in Baptism, under Jesus Christ its supreme Head, and distributed under lawful Governors and Pastors into particular Churches, holding Communion with each other in all the Essentials of Christian Faith, and Worship and Discipline." [Dr. Scott's Chr. Life, Part. 2. V. 2. p. 277.]

That the Christian Universal Church is [an Universal Society of all Christian People] is plain from Eph. 4. 4, 5. There is but One Body as well as one Spirit, one Lord, one Faith, one Baptism. And our Saviour tells us that upon the calling of the Gentiles, there shall be One Fold under one Shepherd, S. Jo. 10. 16.

That the Christian Church is a Society of Christians [incorporated by the New Covenant in Baptism] we are told, Eph. 2. 21. That it is a Building fitly fram'd together, growing into an holy Temple in the Lord. And 1 Cor. 12. 13. By one Spirit we are all baptiz'd into one Body, &c.

That the Catholick Church is one Society — [under Jesus Christ its supreme Head] appears from Col. 1. 18. He (i. e. Christ) is the Head of the Body of the Church. And Eph. 5. 23. The Husband is the Head of the Wife *EVEN AS* Christ is Head of the Church.

That the Catholick Church is one universal Society [distributed into particular Churches] plainly appears from the frequent mention of the Churches of Judea, Gal. 1. 22. of Samaria and Galilee, Acts 9. 31. and the seven Churches in the Revelations; all which and many others mention'd in the New Testament, are only so many particular Churches, all together making up the *ONE UNIVERSAL* or *CATHOLICK CHURCH*.

That the Catholick Church is distributed into particular Churches [under lawful Governors and Pastors] is plain from Reason and Scripture. It is impossible for the whole Church to meet together in one place, either for Worship or Government; and therefore I have shew'd that it is distributed into particular Churches for the Conveniency of those. But no particular Church can have either Worship or Government, without lawful Pastors. And the Apostle tells us, Eph. 4. 11, 12. that Christ ordain'd Apostles, Prophets, Evangelists, Pastors and Teachers, for the compacting together the Saints.

And for this Reason our Saviour sent the Apostles with Power to send or ordain others as Pastors of his Church to the end of the World, S. Jo. 20.

And that the Catholick Church is one Society distributed into particular Churches [*holding Communion with each other*] I think will be very easily prov'd, from Scripture and the Nature of Christian Unity. But because I would have our Obligation to hold Communion with all Churches who are in Communion with the Church Catholick made very intelligible; and that I can't do it better than that excellent Author, whose Definition of the Church I have given you; I will beg leave to transcribe all that he says upon this Head. You will find it in his *Chr. Life, Part. 2. V. 2. p. 298.*

“ By holding Communion with each other, I mean owning each other as Parts of the same Body, and admitting each others Members, as Occasion serves, into actual Communion with them in all Religious Offices. It is true in the Primitive Churches there were sundry prudential Acts of Communion pass'd between 'em, such as their form'd and communicatory Letters, by which the holy Bishops gave an Account to each other of the State and Condition of their respective Churches, and consulted each others Judgment about 'em; but these were not at all essential to that Communion which they were oblig'd as true Churches to maintain with one another. All the Communion which they are oblig'd to, as they are similar Parts and Distributions of the Catholick Church, is, that they should not divide into separate Churches, so as to exclude each others Members from communicating in others Worship, whenever they have Occasion to travel from one Church to another: For so long as there is no Rupture between distant Churches, no declar'd Disowning of each other, no express Refusal of any Act of Communion to each others Members, they may be truly said to maintain all necessary Communion with each other. And that this Communion is absolutely necessary between all those particular Churches into which the Catholick Church is distributed, will evidently appear from these four Considerations. *First*, That by Baptism, as was shew'd before, all Christian People are made Members of the Catholick Church, and by being made Members of it, they are oblig'd to communicate with it; for how can they act as Parts of the Whole, that hold no Communication with the Whole? They who are Members of any Society, have not only a Right to communicate in all the common Benefits of it, but also an Obligation to communicate in all the common Offices of it: And therefore since by Baptism we are made Members of

“ the

“ the Catholick Church or Society of Christians, we are  
 “ thereby not only entitled to partake with it in all its Privi-  
 “ leges, but also oblig’d to join with it in all its Offices.  
 “ But then, *Secondly*, It is farther to be consider’d, that the  
 “ Catholick Church being all distributed into particular  
 “ Churches, we can no otherwise communicate with it, than  
 “ by communicating with some particular Church: For how  
 “ can we communicate with the Whole, that is all distribu-  
 “ ted into Parts, without communicating with some Part of  
 “ the Whole? And since the Whole is nothing but only a  
 “ Collection of all the Parts, what Communion can they  
 “ hold with the Whole, who hold no Communion with any  
 “ Part of it? So long therefore as there is any such thing as  
 “ a visible Catholick Church upon Earth, we are oblig’d by  
 “ our Baptism, unless Necessity hinders us, to maintain a  
 “ visible Communion with it; and so long as this Catholick  
 “ Church is all distributed into so many particular visible  
 “ Churches, we can’t visibly communicate with it, unless we  
 “ communicate with some one of these particular Churches:  
 “ For how can we be in Communion with the whole Body,  
 “ when we are out of Communion with all the Parts, unless  
 “ we can find a Body to communicate with, without all its  
 “ Parts, or some Universal Church without all particular  
 “ Churches? But then, *Thirdly*, It is also to be consider’d,  
 “ that as we cannot communicate with the Universal Church  
 “ without communicating with some particular one, so nei-  
 “ ther do we communicate with the Universal Church by  
 “ communicating with any particular one, unless that par-  
 “ ticular one be in Communion with the Church Universal.  
 “ For if I cannot communicate with the Whole, without be-  
 “ ing in Communion with some Part of the Whole, it is  
 “ impossible I should communicate with the Whole, unless  
 “ I communicate with some Part that is in Communion with  
 “ the Whole. It is as possible for a Finger to communicate  
 “ with a Body by being join’d to an Arm which is separated  
 “ from the Body, as it is for a Christian to communicate with  
 “ the Church Catholick by being join’d to a Church that is  
 “ separate from the Church Catholick. But then, *Fourthly*  
 “ and *lastly*, There is no particular Church can be in Com-  
 “ munion with the Catholick, that separates itself from the  
 “ Communion of a particular Church that is in Communion  
 “ with the Catholick. For they who separate from any Part  
 “ of any Whole, must necessarily separate from the Whole,  
 “ because the Whole is nothing but all the Parts together,  
 “ and it is a Contradiction to say, that they who are sepa-  
 “ rated from any one Part are yet united to the Whole. How  
 “ then is it possible for any Church to separate itself from the  
 “ Commu-



" Communion of any other Church, which is a true Part of  
 " the Church Catholick, without separating itself from the  
 " Communion of the Church Catholick itself; since the  
 " Church Catholick is nothing but a Collection of all true  
 " Churches; and to be at the same time united to all true  
 " Churches and separated from one true Church, is the same  
 " Absurdity as to be separated from all true Churches and  
 " united to one. In short, the Catholick Church is one by  
 " the Communion of all its Parts, and therefore they who  
 " break Communion with any one Part, must necessarily dis-  
 " unite themselves from the Whole; for when two Churches  
 " separate from one another, it must be either because the  
 " one requires such Terms of Communion as are not Catho-  
 " lick, or because the other refuses such as are. Now that  
 " Church which requires sinful or uncatholick Terms of Com-  
 " munion, does hereby not only exclude one, but all Parts of  
 " the Catholick Church from its Communion, because they  
 " are all equally oblig'd not to communicate with any Church  
 " upon sinful Terms of Communion, and that Church which  
 " excludes all Parts of the Catholick Church from its Com-  
 " munion, must in so doing separate itself from the Commu-  
 " nion of the Catholick Church. And so on the other hand,  
 " that Church which refuses the Communion of any other  
 " Church upon lawful and catholick Terms, does thereby se-  
 " parate itself from the Communion of all Parts of the Ca-  
 " tholick Church, because it separates from a Part that is in  
 " Communion with all the Parts of it: For that Church  
 " which may be lawfully communicated with, is in Commu-  
 " nion with all other Churches that are in Communion with  
 " the Catholick Church; and therefore that Church which  
 " separates from its Communion, cannot be in the Number  
 " of those Churches that are in Communion with the Catho-  
 " lick Church: And how then can this separating Church be  
 " in the Communion of the Catholick Church, when it is  
 " out of Communion of any one of those Churches of which  
 " the Catholick Church consists? All those particular Chur-  
 " ches therefore into which the Catholick Church is distribu-  
 " ted, must be in Communion with each other, otherwise  
 " they are so far from being Distributions of the Catholick  
 " Church, that they are only so many Schisms and Divisions  
 " from it. For if every Christian is oblig'd by his Baptism  
 " to communicate with the Catholick Church; and if he can  
 " no otherwise communicate with it, than by communicating  
 " with some particular Church which is in Communion with  
 " the Church Catholick; and lastly, if no particular Church  
 " can be in Communion with the Church Catholick, which  
 " is not in Communion with all the Churches of which the  
 " Church

Church Catholick consists; then it is absolutely necessary, that all thole Christians into which the Church Catholick is distributed should maintain a Catholick Communion with one another.

Now wherein this Communion consists I told you in the Definition of the Church, viz. *In all the Essentials of Christian Faith, Worship and Discipline.*

1. By the *Essentials of Christian Faith* must be understood every Doctrine necessary to the Being of Christianity; for it is not every Difference in Opinion about Points of Faith, that will unchristian either particular Men or particular Churches, but it is *denying a fundamental Doctrine of Christianity*, without which the Religion of the Mediator can't stand, that makes any Man or any Church Heretical, and looses the Obligation of Christian Communion with that Man or Church as to Doctrine. That such a Communion in the Essentials of Faith ought to be between all the particular Churches which make up the one Catholick Church, is plain from 2 Cor. 13. 11. where all Christians are commanded to *stand fast in one Spirit with one Mind.* Phil. 1. 27. *Walk by the same Rule and think the same things.* 1 Cor. 1. 10. *To be join'd together in the same Mind, and in the same Judgement.* 2 Tim. 1. 13. *To hold fast the Form of sound Words.*

— "It is not the differing of one Church from another in Doctrines that are either remote from or near the Foundations of Christianity that dissolves their Communion in the Christian Faith; but so long as the Fundamental Doctrines of the Gospel are secur'd on both sides, no corrupt Doctrines on either side can warrant a Breach of Communion between 'em. It is true, if the erring Church imposes the Belief of its Errors as a Condition of its Communion, no Church or Christian that believes them to be Errors, can lawfully Communicate with it, be those Errors never so small or inconsiderable; not that in themselves they are a sufficient Cause of Separation, but because they who don't believe 'em can't profess they do, without telling a Lye, which is a Condition that is simply unlawful—

Dr. Scot's *Chr. Life*. Part 2. Vol. 2. p. 306.

But here they who separate must be very sure from plain Evidence of Scripture, that the Doctrines which they call Corrupt are really so, and not pretend Corruptions for Separation, when there is no such thing in the Church they depart from: for no Error can separate any Church or Christian from the Catholick Communion of Faith but *Heresy*, or making things of Faith which are not so: either of which is a lawful Cause of Separation.

2. All

2. All particular Churches hold Communion with one another in all Essentials of Christian Worship.

The Essence of Christian Worship is, "*The Invocation of the one Eternal God thro' the one Mediator Jesus Christ, and the Participation of the two Sacraments, Baptism and the Lord's Supper.*"

For as there is but *one Faith*, so there is but *one Lord*, Eph. 4. 4. and *one Mediator between God and Man*, 1 Tim. 2. 5, but *one Baptism*, Eph. 4. 4. and *one Bread of which we are all Partakers*, 1 Cor. 10. 17.

Now all particular Churches ought to Communicate with one another in these, and whoever refuses to join in any of these (where they are not hinder'd by sinful Worship) separates from the Catholick Church: and whatever Church imposes unlawful Terms of Worship, excludes all other Churches from her Communion in Worship, and whatever Church excludes all others from her Communion in Worship, excludes herself from the Catholick Church.

— "As long as the Essentials of Worship are kept intire and pure, and are not so blended with unlawful Mixtures, but that we safely may partake of 'em without being at all oblig'd to partake of any Sin; in this Case, to refuse to Communicate with any Church is to separate from the Communion of the Catholick Church. For, for the same Reason that any Church refuses to Communicate with this Church, it must refuse to Communicate with all others in the World, because we cannot to this Day, nor ever could Communicate with any Church in the World in which there are not some Defects of Discipline, some intermixture of bad Men with good, and some indifferent Modes and Ceremonies in Worship. And yet these must without all doubt be all the Reasons that can be pretended for refusing to join in Worship with any Church, where the Essentials of Worship are held intire.

3. All the particular Churches which make up the one Catholick Church must Communicate with one another, in all the Essentials of Christian Discipline and Government.

That our Saviour left a Government in his Church will not (I suppose) be deny'd: that all Churches ought to submit to that Government which he left, I conceive will not be disputed, for if there be any standing Government to continue in Christ's Church, no particular Church or Community of Christians, can refuse to Communicate in it, without dividing it self from the Communion of the Church Catholick.

[What that Government is which Christ has appointed in his Church, I shall (God willing) shew hereafter.]



I have been fuller in this Discourse of the Church than some perhaps will think necessary, but I must confess, the little necessity which too many find for a Discourse of this Nature was the very Reason why I found a great deal.

For would every one who calls himself a Christian, seriously consider, the Obligation that lies upon him, to *Unity and Communion* with the Catholick Church; and that such *Unity and Communion* is not to be held but by Communicating with that particular Church in which he lives; and that nothing can justify his separating from the Communion of that Church, but her imposing **FALSE DOCTRINES** upon them as Matters of Faith, **IDOLATROUS WORSHIP** in their Devotion, or **FALSE PASTORS** as their Governours and Teachers: I say, would People duly consider these things, they would be afraid to rend the Church of God into so many Schisms and Factions as it is at this Day, to the scandal of Christianity, and the great hazard of many thousand Souls.

Separating from the Church, is a renouncing Christianity and denying your Creed. \* *Whoever (says St. Cyprian) is separated from the Church is join'd to the Adulterers, separated from the Promises of the Church. Nor shall he ever attain the Christian Reward who forsakes Christ's Church. He is an Alien, Prophane, an Enemy. He can't have God for his Father, that has not the Church for his Mother——* I could with a great deal of Pleasure, transcribe a great many Pages from that elegant Book, concerning the *Unity of the Church*, but that I don't desire to be tedious: and I wish with all my heart, that they who make light of *Catholick Unity* were well acquainted with St. Cyprian's Writings.

Let them look to it who are the Authors and Abettors of *Schism*; for tho' 'tis very true that there have been Divisions in the Church ever since it was first planted, it were better for those who from time to time have been the Occasion of 'em, that a *Millstone* were hang'd about their Necks, and they were thrown into the depth of the Sea.

If then the *Universal Church* be so Sacred, and the being a Member of it of such Importance to all Christians, can we be too frequent in our Prayers to God for its Preservation in the right way: and ought we not to join with all the Devotion of our Souls, and say, *We beseech thee to hear us good Lord.*

Having

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\* Quisquis ab Ecclesia segregatus Adulteræ jungitur, a promissis Ecclesiæ separatur; nec perveniet ad Christi præmia, qui relinquit Ecclesiam Christi: Alienus est, Profanus est, Hostis est. Habere jam non potest Deum Patrem, qui Ecclesiam non habet matrem—— *De Unit. Eccl. Pam. Ed. p. 254. b.*

Having thus pray'd for the whole Church, we proceed to put up our Supplications for our Sovereign the Queen, (or King when there is one) saying.

"That it may please thee, to keep and strengthen in the true Worshipping of thee, in righteousness and holiness of Life, thy Servant ANEE, our most Gracious Queen and Governour.

Ans<sup>r</sup>. We beseech thee to hear us, good Lord.

The QUEEN is put next in our Litany after the *Universal Church*, because She is in our particular Church the most eminent Member; and therefore when we come to Particulars, as in Duty bound, we begin with Her Majesty.

This Supplication for the *Queen* is chosen with such Discretion and Piety, that no sober loyal Subject will find fault with it. For, 1. We pray to God to keep and strengthen her in the true Worship of him: and, 2. That she may adorn that true Worship with holiness of Life. For since it is true, *Regis ad exemplum totius componitur Orbis*, that Princes and Chief Governours have the Reformation of the World very much in their Power; we have much reason to pray that our Princes may be Orthodox in their Worship, for the good of the Church, and the Preservation of true Religion; and that they may by their exemplary Lives be indeed what the Apostle says they ought to be, *a Terror to evil Doers, and for the Praise of them that do well.*

I told you before \* what Authority we have from 1 Tim. 2. 2. for praying for our Governours, and therefore shall not say any more of it here.

We generally give our *King* [or *Queen*] the Epithet of Most Gracious, because our Holy Church (always Loyal, and shewing a due Regard to our Princes) will not so much as suppose a wicked one: and God be prais'd, generally speaking, we have had very good ones since the Reformation: and if we have had, or should have an ill King for a Plague, we may thank our selves for provoking God Almighty to send us a King in his Wrath.

We have now, by the good Providence of God, a Sovereign who understands our Worship and LOVES it, I pray God it may always be so.

Let us therefore heartily and devoutly pray, that our Kings [or Queens] may be kept and strengthen'd in the true Worship of God, and in Righteousness and Holiness of Life.

But because a King may pretend to be a Member of an Orthodox Church, tho' at the same time he wants only a late opportunity to destroy it, (as *Jehu* pretended a mighty Zeal for the Lord of Hosts, and made a publick Example of the Priests of Baal,

*baal*, that he might fix himself in the Throne of *Israel* by the Assistance of those who hated *Idoltry*, and then set up his little Priests at *Dan* and *Beihel*, and thereby strengthen'd the *Schism* which was begun about a hundred Years before, I say because it is possible that such a Misfortune may happen to us, we pray,

"That it may please thee to rule Her [or His] Heart in thy Faith, Fear and Love, and that She [or He] may evermore have Assistance in thee, and ever seek thy Honour and Glory. We beseech thee to hear us, good Lord.

Here we pray that our Sovereigns may not only shew good Example in their Practice, but do it from a good Principle; that their Hearts may be right in the true Faith and Fear of God, that they may love and trust in him, and in all Acts of Government, set the Glory of God before their Eyes.

But the World is so corrupted, that the Governing according to this Rule will be sure to procure Enemies to a good Prince both at home and abroad, and we of these Nations have reason from dear bought Experience to say so, nor can it ever be deny'd as long as FORTY ONE stands as a black Record for the Truth of it. Therefore we pray,

"That it may please thee to be Her Defender and Keeper, giving Her the Victory over all Her Enemies. We beseech thee, &c.

Here we pray, that God would support her in the faithful Discharge of that Trust committed to her BY GOD; that he would preserve her from the open Force of her Enemies, and the secret Contrivances of several Underminers, that neither Foreign Arms nor Domestick Poison may prevail against her.

And certainly, whoever considers of what vast Consequence it is to any Nation to have a good King or Queen, and how pernicious it is to have such oppress'd or insulted by Foreign Foes or Domestick Rebels, will think the Pray'rs of our Litany very Edifying.

The next thing that follows is a Supplication for the Royal Family, viz. for the Queen, (when there is a King on the Throne) for the Queen Mother, and the HEIR apparent of the Crown.

The Reasonableness of this will appear to any one who has a value for the Constitution of these Kingdoms, where the Crown for many Ages has been Hereditary, and I hope in God will always continue so.

The Ancients us'd to pray for the Emperor and his whole Family, as appears from the Liturgy of St. Ambrose, where the Emperess is expressly nam'd. We therefore pray, That it may please thee, &c.

The



The next Supplication is for the Clergy.

"That it may please thee to illuminate all Bishops, Priests and Deacons, &c. We beseech thee, &c."

In recommending this part of our Litany it might seem sufficient to give a short Paraphrase upon the Words, because every Christian must allow the Expediency of praying for God's Blessing, upon those who minister about holy things; and both the Jewish and Christian Churches practis'd it:

But because the Words of this Pray'r may be excepted against, by those who don't own the Form of Government in our Church, I will take this Opportunity, as briefly as I can, to justify our Constitution.

And here I will wave all Disputes about Words, and therefore I shall first prove this Proposition. *That the Government of Christ's Church was left by himself, and manag'd for the first three hundred Years by some Ministers of the Word and Sacraments, exercising Authority, and having Jurisdiction over other Ministers of the Word and Sacraments.* And then I will take notice of the Names given to 'em by our Church in her Litany.

And, 1. That the Government of Christ's Church was left by himself, and manag'd for the first three Centuries by some Gospel Ministers of the Word and Sacraments, exercising Authority and Jurisdiction over others, who were **LIKEWISE Ministers of the Word and Sacraments.**

The only Gospel Ministers which we read of sent by our Blessed Saviour in his life time are the Twelve and the Seventy.

I know some Eminent Divines of our Church derive the Superiority of the Twelve over the Seventy, from the Twelve's being separated from the others, to be constantly about our Saviour's own Person, from their being Ordain'd first, and from their being always nam'd in the front of Church Officers.

But because you who deny an IMPARITY in Gospel Ministers, will not allow these to be any Indications of the Apostles being above the Seventy, during our Lord's staying with them; I will at present take you in your own way. And therefore,

I will for once suppose, that the sending the Seventy out to preach the Gospel, St. Luke 10. made them as fully Gospel Ministers, as the Ordination, St. Luke 9. made the Twelve, i. e. the Twelve and the Seventy were both authoriz'd by virtue of that Commission (or Ordination) to preach the Gospel, as appears from the Words of the Commission.

That they both exercis'd the Power of **PREACHING** (and **BAPTISING** too) is very plain from Scripture, that the Twelve

Twelve preach'd is expressly affirm'd, S. Luke 9. 6. *They departed and went thro' the Towns PREACHING the GOSPEL.* And S. Luke 10. 17. *The Seventy likewise return'd, and gave their Master an account of their Success.*

And S. Jo. 4. 2. we are told of the Disciples *Baptizing.*

I shall not at present enter into a nice Enquiry what that Baptism was; but it is at least highly probable it was into the Faith of the *Messiah come*; and there is no Inconvenience that I can see, in allowing that they baptiz'd in the Name of the *Blessed Trinity*, tho' we have no Account of that solemn Form of Baptism till after the Resurrection.

What I assert is, that both the *Twelve* and the *Seventy* were *Ministers of the Gospel* in our Saviour's Life-time, and I do now suppose that they were *equally* so.

Now if we can find a **SECOND SUPERIOR ORDINATION** given by our Saviour to the *Eleven*, which the *Seventy* did not receive, I hope it will appear that the *Eleven* were of a *higher Order* and had a *greater degree of Power* in the Church than they.

To evidence this, let us turn to S. Jo. 20. from the 21st Verse, where he gave the *Eleven Apostles a new Commission or Ordination: AS MY FATHER SENT ME, EVEN SO SEND I YOU; and when he had said this, he breathed on them, and said, Receive ye the Holy Ghost, whosoever sins ye remit, &c.*

Now that they were the *Eleven* only who receiv'd this *second Ordination*, appears from comparing this Gospel with the other three Evangelists, who tells us expressly that it was the *Eleven* he appear'd to, when he gave this Commission; S. Mat. 28. 16. S. Mark 16. 14. S. Luke 24. 35. And more particularly *Acts* 1. 2. we are told, *That Jesus thro' the Holy Ghost gave Commandment unto the APOSTLES whom he had chosen.*

The *Apostles* then by the *first Commission* or Ordination had only *Power to preach* and exercise the ordinary Parts of the Ministerial Office, which are now perform'd by our Presbyters and Deacons; but by virtue of this *second Ordination* they had also Power of sending others, for unless he gave 'em that Power he did not send them *as his Father sent him*: And if this *second Commission* did not vest the *Apostles* with the Power of **ORDINATION**, I desire to know where we find **THAT POWER** given 'em in the whole Bible.

If then the *Eleven Apostles* receiv'd a Power by this *last Commission* which they had not before, and which none of the *Seventy* did then receive, and some of them *never*, then certainly it is evident that our Saviour left his Church with a Set of *Gospel Ministers* vested with different degrees of Power and Authority.

To

To say that this gave the *Eleven* no Superiority over the *Seventy*, is false in fact: For,

The *Apostles* pursuant to this Commission did (*de facto*) exercise Jurisdiction over all other Gospel Ministers in their Time, except such as were taken into the *Apostolate*, and so became equal with them by vertue of that Advancement; as *Matthias* who from the *Seventy* was chosen an *Apostle*.

Their exercising this Power appears, 1. From several Instances of it in their own Persons; and, 2. From their deriving that Power over *Clergy and Laity*, to others in the several Churches which they planted.

1. The Power of the *Apostles* over the rest of the Gospel Ministers in their time, appears from their making Laws for the Government of the Church, from their ordaining to Ministerial Offices, and their censuring Offenders.

I will not insist upon S. James's positive Sentence at the Council of *Jerusalem*, tho' it has been us'd as an Argument for the Apostolical Superiority to very good purpose; but I will bring one or two Instances, which I think are liable to no Cavil.

As to making Laws. S. Paul (who was an Apostle by immediate Divine Appointment) *Acts* 13. 2, 3. tells the *Corinthians* 1 *Cor.* 11. 34. *The rest will I set in order when I come.* We can't doubt of there being other Ministers in the Church of *Corinth*, because they had the Lord's Supper among 'em, and yet the Apostle assumes the liberty of setting things in order; i. e. prescribing Rules for 'em. And 1 *Cor.* 16. 1. *He gives order for their collections.* [Vide 2 *Thess.* 3. 6. 14. *Philem.* 8. 2 *S. Pet.* 3. 2.]

As to Ordination. We find it always perform'd by the *Apostles*. *Acts* 6. 6. the *Apostles* ordain'd the Deacons. Thus S. Paul and *Barnabas* (who were made *Apostles* by the same Divine Appointment, and at the same time) ordain'd Elders in every City, *Acts* 14. 23. This Apostolical Superiority plainly appears from one Instance; for when *Philip* (who was a Man full of the Holy Ghost) baptiz'd the Converts in *Samaritania*, *Acts* 8. 12. yet they could receive no Imposition of Hands from him; but the *Apostles* at *Jerusalem* sent S. Peter and S. John to lay Hands on them; i. e. for Confirmation and Ordination. [Vide *Hammond* in *Acts* 8. 17. Note c.]

It is objected, That mere Presbyters ordain'd S. Timothy from 1 *Tim.* 4. 14. *The laying on the Hands of the Presbytery.*

But this Text does not at all prove that Presbyters (in our Sense of the Word) ordain'd Timothy (at least not without an Apostle) for S. Paul lays expressly 2 *Tim.* 1. 6. that Timothy was ordain'd by the laying on of the Hands; so that if mere Presbyters (in the modern Notion) did lay Hands on him, it

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was only in conjunction with S. Paul, and so is agreeable to our Practice at this Day, as may be seen in the Rubrick of this Office for Ordaining Priests.

But indeed many eminent Divines are of Opinion, that the Word *Πρεσβυtery* which is render'd *Presbytery*, signifies the Office to which Timothy was ordain'd, and not the Person who laid Hands on him. And because the Testimony of Calvin will (I suppose) be of greatest Weight with you; I will give it you in his own Words.

\* Paul himself elsewhere declares that he (without any others) laid Hands on Timothy; I admonish thee (says he) that thou stir up the Gift which is in thee, by the laying on of my Hands; for, what is said in the other Epistle of the laying on the Hands of the Presbytery, I don't take it as if Paul spake of the College of Presbyters, but by that Name I understand the Ordination itself: As if he should say, see that the Grace which thou didst receive by the laying on of Hands when I made thee a Presbyter, be not in vain. Thus he.

Nor is it any Argument for Presbyterial Ordination, that the Word *χειρων*, Hands, is us'd in the Plural Number; for so the same Word is us'd in S. Matth. 19. 13. 15. for our Saviour's laying Hands on the little Children, and sure nobody join'd with him. And Acts 19. 6. S. Paul is said to lay Hands, *χειρας*, upon twelve Men. And in many other places. †

So that the Word *Πρεσβυtery* in what Sense you will, will be of no Service to the Presbyterian Cause. If it be only the Office of Presbyterate, then there is nothing in that Text which looks like Presbyterial Ordination: If it be the Persons who ordain'd Timothy, yet still there was an Apostle present, and so no Colour for the Power of Ordination in mere Presbyters without a Superiour.

I have not so much as mention'd the Opinion of Dr. Hammond and other great Divines, (viz. that by the *Presbytery* here is understood the Apostles, for so both S. Peter and S. John call themselves, 1 Pet. 5. 1. and 2 Jo. 1. and 3 Jo. 1.) but

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\* Paulus ipse, alibi, se non alios complures Timotheo manus imposuisse commemorat; admoneo te, inquit, ut gratiam fuscites, quæ in te est, per impositionem manuum mearum; nam quod in altera Epistola de impositione manuum Presbyterii dicitur non ita accipio, quasi Paulus, de Seniorum Collegio loquatur; sed hoc nomine Ordinationem ipsam intelligo; quasi diceret, Fac ut Gratia quam per manuum impositionem recepisti, quum te Presbyterum crearem, non sit irrita. Calv. Instit. l. 4. c. 3.

† See Mr. Campbell's Letter to Mr. Tho. Gowan.

butho wever truly Dr. Hammond has shew'd *Elders* to be *Bishops* in our Sense of the Word; I shall not insist on it, for I have neither Leisure nor Inclination for Dispute, and therefore shall urge nothing but what I take to be very plain and obvious; as I cannot but think this to be, viz. *That there is neither Precept nor Example in Holy Scripture for Presbyters WITHOUT A SUPERIOUR to ordain a Presbyter.* \*

As to the Power of Censuring Offenders exercis'd by the Apostles, it is plain from 1 Cor. 4. 21. 1 Cor. 5. 3. 1 Tim. 1. 20.

The only Answer that I know to this Argument taken from the Apostles using these Powers of Ordination and Jurisdiction is,

That the Apostles were *extraordinary Officers*, and therefore tho' they exercis'd those superiour Powers, it is no Argument for the Continuance of them in some above others.

But this is a begging the Question: For pray wherein did the Extraordinariness of the Apostolick Office consist? Was it in working Miracles? The other Gospel Ministers did so as well as they; for so S. Stephen, Acts 6. 8. Philip, Acts 8. 6. and the Seventy, Luke 10.

Was it in travelling from place to place in planting Churches? Others did so too. Thus Timothy travel'd with S. Paul. So Philip was alone at Samaria, Acts 8.

Was it their being sent by Christ? So were the Seventy.

So that if they were only extraordinary in these or the like Cases, the Objection is nothing; for tho' it is very true that Men endu'd with such miraculous Gifts are extraordinary with respect to us, yet it is a great Mistake to say they were extraordinary with respect to the others who liv'd in their own time; for not only the Seventy, but all other Gospel Ministers, and even many of the Laity were powerfully fill'd with the Holy Ghost; and therefore the Superiority of the Apostles consisted in something else than any miraculous Power they had; for that was common. It is plain then that the Superiority consisted in the Particulars mention'd, namely in *making Laws, laying on of hands, and the Power of the Keys.* And whoever asserts that the Apostolical Office (as such) was only temporary, may as well say that the Sacraments were confin'd to the Times of the Apostles; and indeed the Quakers (who say so) have as concluding Reasons for their Assertion as they have for the other.

But the best Answer to this temporality of the Apostolical Office, is by shewing,

3. That

\* Mr. Campbell's Letter to the Dissenting Teachers, &c.

2. That the *Apostles* did *de facto* delegate their Power to others. And of this, I shall only name two Instances; *Timothy* and *Titus*.

Indeed Dr. *Scott* brings good Authorities for *S. James* of *Jerusalem's* being one, to whom the *Apostles* delegated their Authority, and not one of the *Twelve*. And *S. Jerom* calls him the 13th *Apostle*.

But this being controverted, I will make no other Use of it but this. If *S. James* of *Jerusalem* was one of the *Twelve*, then we have in him an Instance of one of the *Apostles* being a settled *Bishop*, (for we have no Account of his leaving that See.) If he was not one of the *Twelve*, but another Person, then here is an Instance of the Apostolical Power deriv'd to others. [For that he was a Man of great Authority in the Church of *Jerusalem*, is very evident from his Behaviour at the first Council there. *Acts* 15. 19.]

But to proceed to *Timothy* and *Titus*. That they were ordain'd or consecrated *Bishops* of *Ephesus* and *Crete* by *S. Paul*, is evident (I would say beyond Contradiction, but that Demonstration may be oppos'd when People have a mind to wrangle) *S. Paul* tells *Timothy*, 1 *Tim.* 1. 3. that his Design in leaving him at *Ephesus* was, *that he might charge some that they preach no other Doctrine*. And thro' both his Epistles to him, he lays down Rules for the well ordering of his *Diocese*, [or *Province*.]

In the 3d Chapter of his first Epistle to *Timothy*, he gives Directions for his exercising Spiritual Censures, even over Elders (who without all doubt were Gospel Ministers) 1 *Tim.* 3. 14. ch. 4. 11. ch. 5. 1, 19, 21. And he impowers HIM (in the singular Number) to ordain others, 1 *Tim.* 5. 22. and 2 *Tim.* 2. 2.

The same may be said of *Titus*, where the *Apostle* tells him ch. 1. 5. *For this cause left I thee in Crete, that THOU shouldst set in order things that are wanting, and ordain Elders in every City*. And ch. 3. he gives him Charge about rejecting *Hereticks*.

And if any *Bishop* in our Church takes more Power to himself, under Colour of any Succession from the *Apostles*, than *S. Paul* gave to *Timothy* and *Titus*, I for my part am very well satisfy'd that that *Bishop* be brought to these three Epistles of *S. Paul* to be try'd.

I might have dwelt longer upon these Epistles, but I really think the bare reading them will be sufficient to convince any Man but him that is resolv'd not to be convinc'd.

I might farther prove this Delegation from the Angels of the seven Churches, to whom the Spirit addresses as to single Persons in the Revelations of *S. John*: But I avoid as much as possible being tedious. I shall therefore say no more of the Time in which the *Apostles* liv'd, and I wish with all my



Heart you would read the Holy Scriptures without prejudice, and I am confident you would find the Episcopal Jurisdiction as plainly there as in the Canons of the Church of England.

As to the Ages after the Apostles, I might bring a whole Volume of Testimonies for the Jurisdiction of one certain Priest over many, (for immediately after the Apostles time the Terms, Bishop, Priest [or Presbyter] and Deacon, obtain'd over the whole Church) but I will confine myself to two Fathers of every Age for the first three Centuries, and from those I shall only bring two or three Quotations.

Immediately after the Days of the Apostles we have two eminent Fathers who convers'd with them while alive; viz. S. Clemens (whose Praise is in the New Testament, *Phil.* 4. 3.) who was Bishop of Rome, and S. Ignatius the Disciple of S. Peter and Bishop of Antioch.

S. Clemens's High Priest, Priests, and Levites, in his Epistle to the Corinthians (which was much esteem'd among the Ancients) can be apply'd to none but Bishops, Priests and Deacons. \*

And as to S. Ignatius, I don't believe a Bishop or Priest of any Christian Church these 1000 Years, ever rais'd the Episcopal Dignity to so great a height, or spake of Bishops in so high Terms as he did. It would be to translate his Epistles which he wrote on the Way to his Martyrdom, if I should go about to collect all he says to establish the Episcopal Power; I shall only quote a few Passages.

In his Epistle to the Smyrneans, he says, † Follow your Bishop, as Jesus Christ followed the Father: And the Presbyters as the Apostles. Reverence the Deacons as the Command of God. Let no Man do any thing belonging to the Church without the Bishop, &c.

In his Epistle to the Magnesians, he exhorts them to do all things in a Divine Concord: † Your Bishop presiding in the place of God; your Presbyters in the place of the Council of the Apostles; and your Deacons most dear to me, being intrusted with the Ministry of Jesus Christ.

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\* Clem. 1 Ep. to the Cor.

† Πάντες τῷ Ἐπίσκοπῳ ἀκολουθεῖτε ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ. Καὶ τῷ Πρεσβυτέρῳ ὡς τοῖς Ἀποστόλοις· τῷ δὲ Διακονῶντι ὡς Θεῷ ἐντολῇ. Μὴδεὶς ᾠκεῖ τῷ Ἐπισκόπῳ ἢ πρεσβυτέρῳ ἢ ἀκροβατῶντι εἰς τὴν Ἐκκλησίαν. Ignat. Ep. Edit. Volsii Amstelodam. 1646. ad Smyrn. p. 6.

† ——— πρεσβυτέρῳ τῷ Ἐπισκόπῳ εἰς τόπον Θεοῦ καὶ τῷ Πρεσβυτέρῳ εἰς τόπον συνέδρου τῶν Ἀποστόλων· καὶ τῷ Διακονῶντι τῷ ἐμοὶ γλυκύτατον ——— ad Magnes. p. 33.

In his Epistle to the Philadelphians.

There is \* one Altar, as also one Bishop, together with his Presbytery, and the Deacons my Fellow Servants.

Writing to the Trallians, he says, (after having exhorted them to be subject to their Bishop and the Presbyters) † Likewise let all reverence the Deacons as Jesus Christ, and the Bishop as the Son of the Father, and the Presbyters as the Council of God, and the College of the Apostles. Without these there is no Church.

And again, in the same Epistle, ‖ He who is without the Altar, that is he who does any thing without the Bishop and Presbyters and Deacons, is not pure in his Conscience.

And in the Conclusion of the same Epistle, \* Farewell in Jesus Christ, being subject to your Bishop as to the Command of God, and likewise to the Presbytery.

I have given you but a few of many Quotations out of this great Bishop and holy Martyr; and indeed, I am astonish'd that any Man of Sense and Integrity can read Ignatius's genuine Epistles, (for out of those only I have brought the preceding Testimonies) I say, that any Man should read those Epistles, and yet dispute Episcopal Government in the Days of that Martyr. For there he always speaks of the Bishops in the singular Number, and the Presbyters and Deacons in the plural, which plainly shews, that in one Church there were many Presbyters and Deacons, and but one Bishop. Again, He every where commands the Presbyters and Deacons to be subject and obedient to their Bishop, in Terms which would seem very arrogant and assuming if us'd by the greatest Bishop in England now a-days.

If any should vainly say, that the Bishop in St. Ignatius's time was the Minister, and the Elders and Deacons only Lay-Men, appointed for Helps and Assistants of the Minister? That Lay-Character will never agree with the Martyr's Presbyters and Deacons: for he places his Presbyters in the stead of

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\* Εὐθυσεύειν, ὡς οἷς Ἐπισκόπῳ ἅμα τῷ Πρεσβυτέρῳ καὶ Διακονοῖς τοῖς συνδούλοις μου. — Ad Philadelph. p. 41.

† Ομοίως πάντες ἐντρέψασαν τοὺς Διακόνους ὡς Ἰησοῦν Χριστὸν ὡς καὶ τὸν Ἐπισκόπον, ὅντα ὡς τὸν Πατέρα, τοὺς δὲ Πρεσβυτέρους ὡς συνέδριον Θεοῦ καὶ ὡς σύνδεσμον Ἀποστόλων. Χρεῖς τῶν Ἐκκλησιῶν εἰ καὶ εἰ. Ad Trall.

‖ Ὁ δὲ ἕκαστος ἀντὶ τούτου ὁ χρεῖς Ἐπισκόπου καὶ Πρεσβυτέρου καὶ Διακόνου πρῶτον π, ὅτι καὶ καθαρὸς εἶναι π συνειδήσει. Ibid. p. 50.

\* Εὐρωθεῖ ἐν Ἰησοῦ Χριστῷ ὑποτασσάμενοι τῷ Ἐπισκόπῳ ὡς τῇ ἐντολῇ ὁμοίως καὶ τῷ Πρεσβυτέρῳ. Ibid. p. 53.

the Council of the Apostles; and his Deacons are intrusted with the Ministry of Jesus Christ; which I humbly conceive Lay-Elders and Deacons are not.

Now how is possible that two Men who convers'd with the Apostles, and who in all probability were ordain'd Bishops (the one at Rome, the other at Antioch) by the Apostles; I say, is it possible they should soon forget the Church Government left by them, and fall into such large Encomiums upon one Person above the rest, if the Apostles had left all Gospel Ministers equal?

In the next Age I shall only mention Irenæus and Clemens Alexandrinus.

Irenæus had seen St. Polycarp, who was St. John's Disciple, and consequently must have known if any Innovation was brought into the Government of the Church since St. John's time. He says then, \* We can reckon those who were ordain'd Bishops in the Churches by the Apostles, and who succeeded them down to our own times.—— And speaking of the Succession of the Bishops of Rome he says, † The blessed Apostles, founding and ordering the Church, (speaking of that of Rome) gave the Episcopal Power of governing that Church to Linus: to him succeeded Anacletus: after him Clemens (who saw the Apostles and convers'd with them) undertook the Episcopal Office, the third from the Apostles: next to Clemens succeeded Evaristus.—— And now (says Irenæus) in the 12th place from the Apostles, Eleutherius has the Bishoprick, or Episcopal Office.

And again, || The true Knowledge is, the Doctrine of the Apostles, and the ancient State of the Church in the whole World, according to the Succession of Bishops to whom they (viz. the Apostles) deliver'd the Church in every place.

Clemens Alexandrinus lived at the same time with Irenæus, and he tells us, \* It (viz. the Presbytery, for it was of the Priestly Dignity of which he was speaking) was not honour'd with

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\* Lib. 3. c. 3. Habemus annumerare eos, &c. See Biffon, Downam, Dr. Scot.

† Fundantes igitur & Instruentes beati Apostoli Ecclesiam, Lino Episcopatum administrandæ Ecclesiæ tradiderunt; succedit ei Anacletus; post, cum tertio loco ab Apostolis Episcopatum sortitur Clemens, cui & vidit ipsos Apostolos & contulit cum eis, &c. Ibid.

|| Agnitio vera est Apostolorum Doctrina, & antiquus Ecclesiæ status in universo mundo secundum Successiones Episcoporum, &c. l. 4. c. 63.

\* Καὶ ἀρτὰν ἐκὶ τοῦ πρεσβυτερίου οὐκ ἐτίμησαν  
Stron. 6. Downam.



with the chief (or first) Seat: and immediately after he names Bishops as the first Order.

And in a Book of this same Clemens quoted by Eusebius, l. 3. c. 13. he declares, That when St. John return'd from his Banishment, he went to visit the Churches, partly to ordain Bishops, and partly to bring such into the Clergy as the Holy Ghost appointed:— and that then the Bishop was the first order, set over all.

In the third Century I shall only name Tertullian and St. Cyprian.

Tertullian (in his Book De Prescriptionibus adversus hereticos) challenges them thus, † Let them shew the rise of their Churches, and produce the order of their Bishops, so deriv'd by Succession from the beginning, that that first Bishop had an Apostolic or Apostolic Man for his Author and Predecessor: for so the Apostolic Churches keep their Accounts: as the Church of Smyrna, who had Polycarp plac'd by St. John: the Church of Rome shew: Clemens ordain'd by St. Peter; as the rest of the Churches shew what Branches they have of the Seed of the Apostles, viz. those who were placed in the Episcopal Office by the Apostles.

Again he says, [Ibid] ¶ Go thro' the Apostolic Churches, where the Chairs (or Seats) of the Apostles are continu'd to this Day: Art thou near Achaia: there thou shalt find Corinth. If Macedonia is not far from thee? there thou hast Phillippi and Thessalonica. If thou travellest into Asia? there is Ephesus, If to Italy? thou hast Rome.

And more fully in his Book De Baptismo; \* Of giving Baptism, the Chief Priest has the (first) Power, then Presbyters and Deacons, but not without Authority from the Bishop.

What St. Cyprian's Opinion was, as to the Episcopal Superiority, is evident almost in every Page of his Works: I shall only name a few, and leave the Reader to the Author himself, or to our Countrey Man Mr. Sage's excellent Vindication of the Principles of the Cyprianick Age.

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† Edant Origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per Successiones ab initio decurrentem ut prius ille Episcopus aliquem ex Apostolis aut Apostolicis viris, habuerit Authorem & antecessorem, &c. Bilson, Downam.

¶ Percursu Ecclesias Apostolicas apud quas ipsæ ad huc Cathedra Apostolorum suis locis præsentur, &c. Ibid.

\* Dandi Baptismum jus habet summus Sacerdos qui est Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi autoritate. Bilson, Scot.

We find then in the 10th Ep. where St. Cyprian blames some Presbyters for assuming the Power of receiving the laps'd Christians.

*\* What danger have we not cause to fear by offending God; when some Presbyters, neither remembering the Gospel, nor their own Order; nor minding a future Judgment, nor their Bishop who is set over them, (a thing never done to my Predecessors) assume all to themselves, to the Neglect and Contempt of their Bishop—— I could dissemble and bear the Contempt of my Episcopal Authority, as I have always done hitherto, but here there is no room for Conceiving——*

Here it seems St. Cyprian thought that the forgetting the Jurisdiction of a Bishop over Presbyters was to forget the Gospel, and a future Judgment. As he plainly says upon the same Occasion in the very next Epistle, *|| Neither regarding the fear of God nor the honour of their Bishop.*

And, *\* I hear that some Presbyters, neither mindful of the Gospel—— nor reserving to their Bishop the DIGNITY OF HIS OFFICE and Chair, have begun to Communicate with the laps'd.*

And that this was not a piece of Pride in that Holy Father, but the Practice of the Church in his time, appears from a Letter wrote to him by the Priests and Deacons of Rome, after the Death of Fabian their Bishop.

The Title of the Letter is, *† To the Holy Father, or Pope Cyprian, the Presbyters and Deacons residing at Rome wish Prosperity.*

In this Epistle which the Clergy of that Church wrote to him concerning the receiving the Laps'd, they say, *|| Alibi*

*\* Quod enim non periculum metuere debemus, de offensa Domini; quando aliqui de Presbyteris nec Evangelis, nec Locis sui memores; sed neque futurum Domini Judicium, neque hunc sibi Prepositum Episcopum cogitantes, quod nunquam omnino sub antecessoribus factum est, cum contumelia & contemptu Prepositi totum sibi vindicent—— Contumelias Episcopatus nostri dissimulare & ferre possem, sicut dissimulavi semper & pertuli: sed dissimulandi nunc locus non est.—— Pamelii. Edit. p. 29.*

*|| Nec timorem dei, nec episcopi honorem cogitantes. Ep. 11. Ad Martyres, p. 31.*

*\* Audio tamen quosdam de Presbyteris nec Evangelii memores—— nec Episcopo honorem Sacerdotii sui & Cathedra reservantes jam cum lapsis communicare capisse—— Ep. 12. p. 34.*

*† Cypriano Papæ, Presbyteri & Diaconi Romæ Consistentes, S.*

|| *Altho' there lies a greater Necessity upon us to delay this matter, who (since the Death of Fabian of glorious Memory) have no Bishop set over us, (by reason of the difficulty of our Affairs and the present Times) who might order all these matters, and take an account of the Laps'd with Authority and good Counsel.*

Then they go on to blame those, who without the Advice and Direction of the Bishop, Presbyters, Deacons, Confessors and People, would receive such to Communion who had fallen from the Faith; and conclude, \* *Before the setting of a Bishop over us, we have judg'd that no Innovation be made— in the mean time that the Cause of those who can bear delay, may be suspended till it shall please God to give us a Bishop.*

Thus I think I have fully proved, that our Blessed Lord left the Government of his Church in the Hands of some Gospel Ministers superiour to, and exercising Jurisdiction over other Gospel Ministers, viz. In the Apostles over the Seventy; I have shew'd that the Apostles did indeed govern the Church by exercising that Superiority during their own Lives; I have given Instances of their delegating that Power and Authority to particular Persons, to whom they gave Commission to act as Apostles in those Places where they could not be present themselves; and I have likewise shew'd you that the Church was govern'd for the first three hundred Years after the same manner, viz. by some Gospel Ministers superiour to other Gospel Ministers.

I might easily have come lower down, and have given the concurrent Testimony of later Ages for Episcopal Government; but I avoid as much as possible the tediousness of Quotations. To those who with unprejudic'd Minds seek for Truth, what I have said will, I hope, appear sufficient, and to those who study to obscure Truth for Interest, and to support a bad Cause, a Volume of Testimonies from Primitive Antiquity will be only lost labour. For if they hear not Christ and his Apostles, neither will they be perswaded if a hundred Fathers should rise from the Dead.

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|| *Quamquam nobis differendæ hujus rei necessitas major incumbar, quibus, post Excessum nobilissimæ memoriæ viri Fabiani, nondum est Episcopus propter Rerum & Temporum Difficultates constitutus, qui omnia ista moderetur, & eorum qui Lapsi sunt possit cum auctoritate & consilio habere Rationem. S. Cypr. *Epist.* 31. p. 61.*

\* *Ante Constitutionem Episcopi nihil innovandum putavimus— ut interim dum Episcopus dari a Deo nobis sustinetur, in suspenso eorum qui moras possunt dilationis sustinere, causa teneatur—* p. 62.



I will therefore now take Notice of the Names given to the several *Gospel Ministers* by our Church in her Litany; viz. BISHOPS, PRIESTS and DEACONS.

And however the Names *Bishop*, and *Presbyter* or *Elder*, may be promiscuously apply'd in Holy Scripture to the same Persons, yet I think that will be no Argument for the Identity of the Office, since it is never to be deny'd (without flying in the Face of those Oracles of Truth) that the *Apostles* were *superior* to the rest of the Clergy: And indeed if being call'd a *Bishop* in Scripture be sufficient to level a Person to a mere *Presbyter*, it will make our Blessed Lord himself of no higher Order, since the Apostle calls him *the Bishop of our Souls*, 1 S. Pet. 2.

But whatever they are call'd in the very Times of the Apostles, (which I will not enter into any Debate about, since 'tis the SUPERIORITY and not the NAME I contend for) I have shew'd you that some *Gospel Ministers* had a higher Degree and were *superior* to others; and those who are (according to the Command of our Saviour, and Practice of the Apostles and Primitive Church) vested with that Superiority we call *Bishops*. This is a Name which in the very first Century became appropriated to the highest Order and Degree of Gospel Ministers, as is very plain throughout all S. Ignatius's Epistles: And if any Man will make Sense of that admirable Piece of Antiquity without that Distinction, he will have a better Knack at solving Paradoxes than I can pretend to.

Whether those great and glorious Martyrs of the first Age had any other Reasons for using the Word *Bishop* instead of *Apostle*, beside their Humility, I will not pretend to determine; but that they did universally do it is certain, which I think is a very good Precedent for our Excellent Church to follow.

The Power which our Bishops of Right exercise, is the same with which our Blessed Saviour vested the Eleven Apostles, with relation to the Government of the Church. [As to the miraculous Power, I have already shew'd, p. 82. that it ought not to come into the Argument, as not being granted at their Consecration but three Days afterwards; so that they were as much *Apostles* the Day before Pentecost, as they were the Day after.]

That our Saviour gave Commission to his Apostles, as full as was necessary to the Government of his Church, I suppose none of my Country-men will deny, by these Words, *Receive ye the Holy Ghost, &c.* and, *Go ye into all the World, &c.* That he gave them Power to send others, is as plain from these Words, *As my Father sent me, even so send I you; &c.*

As my Father sent me with Power to give this Commission to you, even so send I you with Power to send others, and that not for any limited Time, but while the Christian Church should continue on Earth; for so these Words, *Lo I am with you always, &c.* must imply. Now who are they whom he promises to be with to the End of the World? Not with the Persons of the Apostles; for they did not outlive himself very long; and therefore we must understand this Promise, of the *Apostles and their lawful Successors*. Therefore whatever Power the *Apostles* had by virtue of that Commission, those to whom they deriv'd that Commission must necessarily have been vested with the same: And since they who in the Times of the *Apostles* were call'd by the Name of *Apostles*, and immediately after their Death distinguish'd by the Title of *Bishops*; since they, I say, were the Persons to whom the *Apostles* dying or departing, deriv'd their Commission; then it necessarily follows that they (who in the Apostolic Age were call'd *Apostles* and soon after *Bishops*) had by virtue of that Commission the *full Plenitude* of the *Apostolic Power*, deriv'd to them from Christ: And by the same Authority they to whom they delegated their Commission, receiv'd the same Power, and so down thro' all the succeeding Ages of the Christian Church to this Day. If it is not by virtue of this Commission given to the *Apostles* by our Saviour that all *Gospel Ministers* are *authoriz'd* and *ordain'd*, I desire any one to shew what *Authority* they have and where it is given. If it is by virtue of this Commission that any Man is an *authoriz'd Minister*, then it can come by no Hands but the *Apostles*, and theirs to whom the *Apostles* gave it. And that was **TO SOME SUPERIOUR TO OTHERS**, (as I have shew'd before.) And those who are the *Superiour Ministers*, are they whom we call *Bishops*.

The Power which those *Bishops* have by virtue of that delegated Commission is,

To make Laws for the good Government of the Church.

To ordain to Ecclesiastical Offices.

To censure or relax Offenders. And,

To confirm those who have been lawfully enter'd into the Church by Baptism.

It will not be expected that I should discourse particularly of all these Episcopal Powers; They who have a Mind to read of 'em, will find them very concisely treated of in Dr. Scott's *Christian Life, of the Ministr. of Chr. Kingdom*.

The second Order of Gospel Ministers in our Church, is that of **PRIESTS**.

The Word **PRIEST** (whether we take it as a Contraction of the Word *Preshyter*, or as a Translation of 'lepd's or *Sacerdos*)

dos) is very fitly apply'd to the Ministers of Christ. The Clergy are call'd Presbyters in the New Testament so frequently, that I suppose you Gentlemen of the Presbyterian Way, will not quarrel with the Word Priest, upon the Account of its being deriv'd from that.

Not is it to be rejected for being the Translation of *Sacerdos*, for both in Greek and Latin it signifies *Holy*; denoting that they who are set apart for that Office are *holy* (that is, consecrated) to God.

I know that some object that this is *Papery*, *Judaism* or *Heathenism*, and tends towards introducing the *Doctrins* of *Sacrifices*.

But surely no ingenuous Man that reads our Communion Service, and particularly the Pray'r of Consecration, where we assert, "*That Christ by his ONE OBLATION ONCE OFFER'D made a full, perfect, and sufficient Sacrifice, Oblation*" and Satisfaction for the Sins of the whole World: I say no Man who reads this can affirm, that our Church gives the least Countenance to the Sacrifice of the Mass, as practis'd in the Church of Rome. And far less is there any room to object to us the Jewish or Heathen Sacrifices.

Our Ministers are indeed *Priests*, as they are ordain'd of God to mediate between God and Man, Heb. 5. 1. and the Sacrifice they offer up to God for the People, is neither the Blood of Bulls nor Goats, such as the Jews; nor human Flesh, such as the Heathens us'd; but the Sacrifice of Pray'rs and Thanksgiving, and the **COMMEMORATIVE SACRIFICE OF CHRIST'S BODY AND BLOOD.**

It is not indeed a proper real Sacrifice, (for there never was either among Jews or Gentiles A TRUE and PROPER Sacrifice, but the ONE Offering of JESUS CHRIST upon the Cross) but as all the Sacrifices under the Law were Representations of that Propitiatory One which was TO BE offer'd to God for the Sins of the whole World, so the Gospel Priest's Offering the Eucharist is a Representation and Memorial of Christ's Sacrifice of himself ALREADY OFFER'D.

And therefore I shall never quarrel with any Man upon the Score of calling us *Sacrificing Priests*: For we of that holy Order have undoubtedly as much Power, and offer a truer Representation of the ONE Expiatory Sacrifice, than ever the Priests did under the Law. And hence it is that the most ancient Fathers of the Christian Church call those who have Pow'r to absolve Penitents and consecrate the Eucharist, very often by the Name of *Priests*, \* and the holy Eucharist it self

\* Justin Martyr, Dial. with Trypho. p. 260. Eu. eb. Com.



Self is term'd the *Sacrifice of the Altar*, and the *unbloody Sacrifice*. †

The Power which *Priests* or *Presbyters* have in our Church, is no other than what they have exercis'd these 1700 Years; viz. *The Power of preaching and administering the Gospel Sacraments, and of absolving Offenders upon their Repentance.*

If any ask how they can exercise those Powers without being Apostles or Bishops, since our Saviour gave that Commission only to the Apostles as such, I answer. It is true our Saviour gave those Powers only to the Apostles, but he gave them Authority to delegate that Power to whom they thought fit and worthy: And they gave to some ALL their Power (and so they were as much Apostles as the first Eleven were) but to others they only gave PART of their Power; viz. To preach and administer the Sacraments, (as without doubt was done by the Elders or Priests of the Church of Corinth when S. Paul was absent from them, 1 Cor. 11.) so that whatever part of the Apostolical Authority any Minister of the Christian Church duly or validly exercises it, is by virtue of a regular Delegation from the first Apostles or their Successors. And whoever pretends to exercise any Part of the Ministerial Office without that Delegation or Mission, is an *Intruder into the Priest's Office*, and every Act of his is NULL and VOID, and in the Scripture Style an *Abomination to the Lord*.

That the Power of Absolution is given to Priests in our Church, is plain from the Words of their Ordination, *Whosoever Sins ye remit, &c.*

The third Office of Gospel Ministers is that of DEACONS. That they were ordain'd to an Office in the Church by the Apostles by Imposition of Hands, I think is not deny'd. That they were Preachers and Baptizers, is plain from the Instance of S. Philip, who was one of 'em. That they can have no more Power in the Church than the Apostles or their Successors think fit to give 'em, is plain from the Case of the same S. Philip at Samaria, who (tho' he preach'd and baptiz'd, yet) could

on Pl. 51. last Verse. Chrysost. de Sacrificio, l. 3. Basil. de Baptismo, l. 2. quest. 11. Vide *Christian Priesthood asserted*, p. 55. &c.

† Greg. Naz. Orat. 17. Orat. 3. contra Julianum. Orat. 1. and in his 11th Poem to the Bishops,

Ὁ Θωός τις μόνος ἀνακαλῶν ἡμᾶς

Ὁ Θεὸς ἀνθρώπων, ὡς ἰσοχρῆς ἐν ἀγορῇ.

O Priests! who offer up unbloody Sacrifices and

O great Dignity! who reconcile Men to God.

S. Cyp. Ep. 63. ad Cæcil. J. Chr. Sacrificii hujus auctor.

Vide *Preface to Christian Priesthood asserted*, p. 27. &c.

could proceed no farther, but the *Apostles sent S. Peter and S. John to ordain and confirm, Acts 8. 14.*

I don't deny but the first Institution of that Order in the Church, was to take care of the Poor and the Alms of the Church, (and perhaps that would be a more considerable part of their Office at this Day than it is made, if the unhappy Divisions that are among us would suffer the Discipline of the Church to take due place) but at the same time they are Gospel Ministers, vested (by their Ordination, by the Example of the Scripture Deacons, and the long Practice of the Church) with a Power of doing several purely ministerial Acts, such as *preaching by the Bishop's Licence, baptizing, and administering the Cup to the People in the holy Sacrament of the Lord's Supper.*

I have insisted the longer upon these three Orders of Gospel Ministers, to shew you (if possible) your Error, *in setting up Ministers to your selves who have NO MISSION.* For tho' in this Letter I have carefully avoided every thing that might look like ill Nature or Reflection, yet I should be an Enemy to Truth and Honesty if I should not warn you *of the danger you are in for want of Gospel Ordinances.* If you have no Ordination you can have no lawful Ministers, if you want lawful Ministers, you your selves \* allow that you can have NO BAPTISM; and without Baptism, you have no Title to the Covenant of Grace, in God's ordinary way of dealing with us. Therefore I beseech you to look to it, for tho' you may amuse your selves and the World with a legal Establishment, I shall take the liberty to say (with all due regard and submission to the Civil Power) that what our Blessed Saviour has commanded, *no Power on Earth can make void,* and what he or his Apostles have either by express Words or necessary Consequence forbidden *no Law of Man can make lawful.* And whether Episcopacy or Presbytery be the Government appointed by Christ and his Apostles, to continue in his Church to the end of the World, I appeal to the Holy Scriptures, as they are interpreted by the Fathers of the best and purest Ages of Christianity; and I submit all that I have said upon this Argument to any judicious unprejudic'd Reader; but especially my Governours.

And now, my Brethren, if Bishops, Priests and Deacons be the **LAWFUL MINISTERS** of Christ's Church, what can be more Edifying than to pray, (according to St. Paul's Direction) *that God would "illuminate them with true Knowledge and Understanding of his Word, and that both by their "Preaching and Living they may set it forth and shew it accordingly.* This

\* See 2d Dial. between a Curate and a Countryman.

This Petition is so good that it wants no Vindication, and so plain that it needs no illustration. I therefore go on.

*"That it may please thee to endue the Lords of the Council, and all the Nobility with Grace, Wisdom and Understanding."*

*We beseech thee to hear us, good Lord.*

Whoever considers the great Happiness or Mischief that accrues to a Nation from the good or bad Influence of the COUNCIL of their Princes, ( of which we in these Nations have often and always will feel the Effects,) will think this part of our Litany of great use; and therefore by no means are we to neglect praying to God, that he would *"give the Lords of the Council, and all the Nobility,* ( who are all either Ordinary or Extraordinary Counsellors and Advisers of our Princes) *Grace to live well themselves, and Wisdom and Understanding to promote the Interest of Religion, and the Happiness of the Kingdoms.*

*"That it may please thee to bless and keep the Magistrates, giving them Grace, to execute Justice and to maintain Truth."*

*We beseech thee to hear us, good Lord.*

Here we pray, that God would be graciously pleas'd to bless and protect the *inferiour Magistrates* under *Her Majesty*, that they may have Grace to *execute Justice* without Corruption or Partiality, and *maintain God's Truth* with Courage and Constancy.

Then we pray for *all God's People* in these Nations in general, i. e. for all Christians under the *Queen's Dominion and Government*. Not that we are so scanty in our Charity, as at all times to confine our good Wishes and Prayers to those who are of our Religion or Countrey, ( for in other parts of this excellent Litany we pray for all the World) but having pray'd for the *Queen*, the *Clergy*, the *Nobility* and the *Magistracy*, we here pray for the *whole Commons* of the Realm.

After which we beg of God, that he would *"give to all Nations Unity, Peace and Concord."*

Here we extend our Petitions; and as we have pray'd for our fellow Subjects before, so now we pray for all the World. That *all Nations* under Heaven may be brought to the Unity of the Christian Religion, that they may live at peace with their Neighbours, and good agreement among themselves.

Then we pray again for our selves, that God would be pleas'd *"to give us an heart to love and dread him, and diligently to live after his Commandments."*

For as all religious Duties, done out of any other Principle than the love and fear of God, will be but so many Acts of

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*Hypocrisy*, and as we can't love and fear God aright unless he give us an heart to do it, we pray that he would be graciously pleas'd to grant our Request, that from a true Principle of Love and Fear we may diligently live after his Commandments.

And that we may still proceed in a vertuous Life, we pray, "That it may please thee to give to all thy People increase of Grace, that they may daily improve those Talents which have been committed to their Trust; and in order thereto, give them Grace "to bear meekly, without Pride or Passion, "thy Word, whether read or preached; "and to receive "it with pure Affection, and disinterested Hearts; "and to "bring forth the Fruits of the Spirit, Gal. 5. 22.

Then we pray for those who have, either thro' Ignorance or Wickedness, departed from the Truth of the Gospel. "That it may please thee to bring into the way of Truth, "all such as have erred and are deceived.

We also pray, that God would "strengthen such as do stand, steadfast in the right Faith and orderly Practice of their Duty, "comfort and help the weak-hearted, and such as by, either a misapprehension of the Laws of God think themselves guilty of some Sins when they are not; or by too severe a Notion of God's Justice and Indignation against Sins, judge themselves out of a Capacity of Mercy: "and to raise up them that fall, by granting Repentance to all those who have either swerv'd from the Truth, or fallen into any grievous Sin. "And finally, to beat down Satan under our feet, that we be not overcome by any of his Temptations.

Having thus made our Intercessions to Almighty God for the Spiritual Wants of others, and begg'd his Assistance for our selves; we proceed to implore his Mercy and Help for the temporal Necessities of our Brethren. That he would be graciously pleas'd, "to succour all that are in danger, of whatsoever Kind, and from whatsoever Cause it proceeds: to help all that are in "Necessity, in whatsoever degree: and comfort all that are in "Tribulation, or Affliction.

Then we descend to Particulars, viz. "To preserve all that "travel by Land or by Water; all Women labouring of Child; "all sick Persons and young Children, and to shew thy Pity upon "all Prisoners and Captives.

Here we pray, that God would accept our Pray'rs for those who can't have the Conveniency which we now enjoy, of worshipping God in his Church, we pray for those who are travelling upon their lawful Occasions by Sea or Land; or if any one should be so captious as to say, that we pray for Robbers and Pirates. I believe it is not against the Genius of Christianity to pray, that they may have time to Repent; but

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as I never knew any Member of our Church that understood by this Intercession any other than lawful Travellers, I think the Objection made by the Presbyterians at the Savoy Conference is trifling.

I hope no good Christian will except against the latter part of it, viz. "*For Women labouring of Child, sick Persons and young Children, and that God would have pity upon all Prisoners and Captives.*"

Want of Liberty is a great Affliction, we therefore pray that God would deliver those who are depriv'd of it undeservedly, and to grant Repentance to those who are Prisoners for their Crimes.

I hope I need not say much to justify the next Intercessory Petition. That God would "*Defend and provide for the fatherless Children and Widows, and all that are desolate and oppress'd.*" If it be Pure Religion and undefil'd before God and the Father, (as S. James says) to visit the Fatherless and Widows in their affliction; sure 'tis a Christian Duty to pray for 'em. And if it is a Part, and a necessary Part of our Religion, to mourn with them that mourn, we can't refuse to remember in our daily Devotions the desolate and oppress'd. And since there are many Thousands of fatherless Children and Widows, and of desolate and distress'd People that we don't know, and many of those which we do know that we can't relieve; it is our Duty to recommend 'em to God Almighty, who can both defend and provide for 'em.

But however innocent this Petition may be allow'd to be, the following one is excepted against as black Popery, or something worse.

"*That it may please thee to have Mercy upon all Men.*" This is said to be praying for what we are sure God will never grant, as being contrary to his Decrees.

I will not here trouble you nor myself with unnecessary and dangerous Disputes about the *Eternal Decrees* of God and *Predestination*: It had been happy for the Church of Christ if there had been no Noise about such dark Things. What is sufficient to justify our Litany in this Petition, is, that S. Paul (who understood God's Decrees at least as well as you or I) commands us to pray for all men, 1 Tim. 2. 1. And the very Reason he gives for it v. 3. is, that it is acceptable to God, who will have all men to be sav'd and to come to the knowledge of the Truth: i. e. That God does not desire the Death of a Sinner, (as he says by his Prophets more than once) but rather that he should turn from his Wickedness and live. Now if God be willing that ALL MEN should be sav'd: If Christ dy'd FOR ALL: (as certainly he did) And if it be only Peoples own Fault if they be damn'd: And finally if the Apostle

commands us to put up our Pray'rs and Intercessions FOR ALL without exception; Let us follow the Precept, and pray, That God would have Mercy upon all Men.

And now having finish'd the Intercessions in our Litany, we come to the

### SUPPLICATIONS.

"That it may please thee to give and preserve to our use the kindly Fruits of the Earth, so as in due time we may enjoy them.

And indeed the Wisdom of the Church in wording this Petition is very evident, it being proper for every Season of the Year: For we pray that God would give his Blessing upon all the Fruits of the Ground which we have not as yet reap'd, and that he would preserve to us those which we have already in possession, so that in due time we may enjoy both one and the other.

The next Petition is plain and unexceptionable, viz. "That it may please thee to give us true Repentance, to forgive us all our Sins, &c,

To which (as to all the preceding Intercessions) the People answer, "We beseech thee to hear us good Lord.

§. XXII. But because these Pray'rs seem to have been address'd to all the Three Persons in the Holy Trinity, we now more particularly apply to our Blessed Saviour. "Son of God we beseech thee to hear us. And the People answer, "Son of God, &c.

Of these short Petitions I have said enough in the former part of this Letter, to vindicate them from the Scandal of vain Repetitions. Nor is it much for the Credit of those who call themselves Christians, to cavil at such an excellent Service as this of the Litany is; because in it we are taught to acknowledge the Divinity of Christ, by addressing our Devotions particularly to him as our God, our Mediator and Advocate. Therefore I hope you will think better, and join heartily with the Minister in praying, "Son of God we beseech thee to hear us.

Then the Minister prays, "O Lamb of God that takest away the Sins of the World. The People answer, "Grant us thy Peace. The Minister says again, "O Lamb of God, &c. And the People, "Have Mercy upon us.

That these short Petitions are taken out of the Holy Scripture I need not tell you, and that they were very anciently us'd in the Divine Offices of the Christian Church we are sufficiently assur'd. \*

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\* See Dr. Comber in Loc.



In these earnest Ejaculations we address our Saviour, according to his several Titles. As Son of God; as the Lamb of God; and then as the Anointed of God. "*O Christ bear us.*" And we pray to him to hear us, to grant us his Peace, and to have Mercy upon us. All which are so unexceptionable to those who own Christ to be God, that really one would be tempted to believe, that there were some hankering after *Socinianism* at the bottom of the great Outcry against our Liturgy, more upon the account of our particular Addresses to Christ, than any other part of it: But I hope, my Brethren, *ye have not so learn'd Christ.*

Having therefore put up our Supplications to him after a peculiar manner; we next address our selves to the Holy Trinity; the People saying after the Minister, "*Lord* [God the Father] *have Mercy upon us.*" *Christ* [God the Son] *have Mercy,* &c. *Lord* [God the Holy Ghost] *have Mercy upon us.* And this short Litany (as it was call'd) was frequently us'd among the ancient Orthodox Christians, and probably begun in the Greek Church, because in the *Latine* Church (tho' the rest of the Pray'rs were in *Latine*) they kept this still in *Greek* *αὐτὸς ἐλέησον.* Then follows the Lord's Pray'r; of which see p. 24. After which the Priest adds,

"*O Lord deal not with us after our Sins.*" And the People answer, *Neither reward us after our Iniquities,* Psal. 103. 10.

§. XXIII. Then the Priest stirs up the Devotion of the Congregation, by putting them in mind of what they are about, and inviting them to join their Hearts with him in one Common Pray'r, saying,

"*Let us pray.*"

"*O God, merciful Father, &c.*"

This Pray'r (tho' at first design'd, as indeed the Litany it self was, for Times of Persecution) is very fit for all Times and Seasons. For in this World we meet with many Troubles and Adversities, sometimes from the Craft and Subtilty of the Devil, and sometimes from the Malice and Fury of wicked Men; and however distant we may think Persecution, we can never be secure that we shall not meet with it; and therefore, we pray that the wicked Designs of our Enemies may be brought to nought, and by the Providence of God's Goodness (which alone can do it) they may be dispers'd: And if he does not see fit to keep Persecutions intirely from us, yet we beg of him, that we may not be hurt by 'em, but may still have the Liberty of our Holy Religion, and praise him evermore in his Holy Church, thro' Jesus Christ our Lord.

Instead of the *Amen* which is used after other Pray'rs, the People are to say,

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*O Lord,*

*O Lord, arise, help us and deliver us for thy Name's sake.*

Here we are taught, that there is no other Refuge to be depended upon in times of Difficulty and Danger but God alone: And therefore we address our selves to him, that for his own Name's sake, by which we are call'd, he would deliver and help us as he did his own People of old, *Psal. 45. 26.*

Then, because nothing encourages our hope more than the Consideration of former Mercies, the Minister says, out of *Psal. 44. 1.* "*O God, we have heard with our Ears, and our Fathers have declar'd unto us, &c.*"

Nor is this Argument of less force, because the royal Psalmist applies it particularly to the *Jews*; for the *Christian Church* is no less God's Inheritance than the *Jewish* was: Nor have we in these Kingdoms less reason to declare the wonderful Works which God has from time to time done for us, than they of old. The Minister therefore prompts the People, to pray for help in all time of Adversity from a due Reflection upon what God has already done; to which they answer, "*O Lord, arise, help us and deliver us for thine Honour, Psal. 44. 26. and Psal. 79. 9.*" Here we repeat the same Petition as before; we pray'd first for Deliverance for the sake of God's *holy Name*, now for *his Honour*: That as he has glorify'd his Name in old times, and got Honour before the Heathen by delivering his Servants heretofore; so now we pray, that he would vouchsafe to give the same Deliverance to us, that *his Name* may be glorify'd by us.

Then we repeat again the *Doxology*, to shew, that as our Trust is only in God, so our Praise and Thanksgiving should be return'd only to him. We therefore say, "*Glory be to the Father, &c.*" Which is at once an Act of Praise for Mercies receiv'd, and shews our Faith and Trust in God for future Blessings.

But tho' we do trust in God for Deliverance in all Troubles, yet we must not neglect to put up our Pray'rs to him when we are in Distress: We therefore pray, that our Blessed Saviour would "*defend us from our Enemies*"; and the People answer, "*Graciously look upon our Afflictions, Exod. 2. 25.*"

The Minister goes on, "*Pitifully behold the Sorrows of our Hearts.*" Answer. *Mercifully forgive the Sins of thy People, Psal. 25. 17.*

"*Favourably with Mercy hear our Pray'rs.*" Answer. *O Son of David have Mercy upon us; Job. 33. 26. St. Matt. 9.*

27. "*Both now and ever vouchsafe to hear us, O Christ.*" Answer. "*Graciously hear us, O Christ; graciously hear us, O Lord Christ.*" Such Supplications we often find in the Psalms, only

only with this Difference, that the royal Psalmist addresses his Pray'rs to God the Father; we Christians, in this place, to God the Son, as our merciful Saviour and Redeemer. See *Psal.* 4. 1. *Psal.* 5. 1. *Psal.* 32. *Psal.* 51.

Then to conclude these alternate Supplications, the Minister out of *Psal.* 33. 22. says, "*O Lord, let thy Mercy be shewed upon us.*" Answer. *As we do put our trust in thee.* Here again we beg God's Mercy, not because we deserve it, but because we depend upon his Goodness alone, and put our Confidence in him for it.

All these Supplications are so often to be found in holy Scripture with very little Alteration that there is no occasion to spend much time in vindicating them; and whoever joins in them with a good Mind, will find that they are not only Lawful but Edifying too.

Then follows a Pray'r for Grace, to sanctify all our Troubles and Afflictions. "*We humbly beseech thee, O Father, &c.*"

I hope I need not take much Pains to justify this excellent Pray'r, there being nothing in it but what is agreeable to the true Orthodox Christian Faith. For here we pray to God as our "*Father, mercifully to look upon our Infirmities,* whether Natural or Moral; and that "*for the Glory of his Name he would turn from us all those Evils which we most righteously (i. e. justly) have deserved.*" Then we pray for a full Trust in him in time of Trouble. "*And grant, that in all our Troubles we may put our whole Trust and Confidence in thy Mercy.*" And because that Confidence will only be an impudent Presumption unless we live holy Lives: We therefore pray, "*that we may evermore serve God in Holiness and Purity of Living to his Honour and Glory.*" And we beg this and all our other Petitions, not for any Merit of our own, nor for the Merits of any Saint or Angel, but "*thro' our ONLY MEDIATOR AND ADVOCATE, Jesus Christ our Lord.*"

The Litany ends with the Pray'r of St. Chrysostom, and the Blessing, as the Morning and Evening Service does. But because there are other Occasional Pray'rs that sometimes come before the Pray'r of St. Chrysostom; and a General Thanksgiving which is always us'd before it, I shall say something of them.

It will not be necessary to insist particularly upon every one of those Pray'rs. It will be sufficient to say, that these Collects, viz. *for Rain, for fair Weather, in time of Famine, in time*



of War and Tumults, of Plague or Sickness; and so of the Thanksgivings for Rain, for fair Weather, &c. I say these are only us'd upon particular Occasions, and therefore are not to be said but when our Circumstances require any of them. And surely to a Christian, who considers that it is from God's Hand that we are to expect Relief in any Calamity, it will need no great Pains to shew the Necessity of addressing ourselves to him when we are under any Affliction, such as *Famine, Drought, immoderate Rain, &c.* And when we consider that it is God's Mercy only that delivers us from these Evils, is it not just and reasonable to return Thanks to him for *Rain, Plenty, &c.*

The Pray'rs appointed for these Occasions are so good, that the bare reading of 'em is enough to recommend them. I shall therefore only be a little more full in explaining the Pray'rs for EMBER WEEKS, *the Parliament, the Pray'r for all Conditions of Men*, with the short Pray'r after it, and the General Thanksgiving.

§. XXIV. As to the EMBER WEEKS, I shall very briefly inquire into the Name and Design of 'em, and then say something of the Pray'rs appointed for 'em.

They are call'd EMBER Weeks from the ancient Custom of baking Cakes upon Embers during the Fast, or from an old Saxon Word, signifying *Course*, because they are observ'd in constant Course\*. They are of great Antiquity in the Church of Christ, being mention'd (as Dr. Comber† observes) by *calixtus*, who was Bishop of Rome in the Year 221, as having been in use in that Church before his time. And Dr. Comber brings several Testimonies from later Authors for the Antiquity of 'em. They are in our Church four in Number; one for every Season in the Year, viz. *The Wednesday, Friday, and Saturday after the first Sunday in Lent*, the *Wednesday, Friday, and Saturday after Whitsunday*, the same Days of the Week after *September the 14th*, and *December the 13th*.

The Reasons given for the Appointment of these Quarterly Fasts are, 1. In imitation of the *Jewish* Fasts of the 4th, 5th, 7th, and 10th Months, *Zach.* 8. 19. 2. That every Season of the Year might be begun with devout Pray'rs and Fasting. 3. That every part of Time may have its proper Fast. As *Lent* is the solemn Fast for the Year, and *Friday* for the Week; so the twelve *Ember Days* may be the Fast for the like Number

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\* See Nelson of the Feasts and Fasts of the Church, p. 469.

† Comp. to the Temple, Part 2. §. 7.

|| Calixt. Ep. 1. Benedicto Episc.

ber of *Months*. And, 4. More especially that there may be a solemn stated Time appointed to beg God's Blessing upon those who are to be *ordain'd* as *Ministers* and *Labourers* in Christ's Church. \*

The last of these Reasons (tho' there is not one of them bad) is what the *Pray'rs* here refer to; and what I hope no Christian will object against: For whether we consult the Holy Scriptures or the Reason and Expediency of the thing itself, we shall find that *Fasting* and *Pray'r* are very proper for preceding Ordination of Ministers. The Apostles fasted and pray'd before they laid Hands on *S. Barnabas* and *S. Paul*, *Acts* 13. 2, 3. And however both *Pray'r* and *Fasting* upon those Occasions are too much neglected in our Days, it is very necessary that they who are to receive Orders, should by these means prepare themselves. And surely any one who loves the Church, and is solicitous about having worthy Men brought into the Ministry, will think himself oblig'd to join not only in the *Pray'rs* of the Church for a Blessing upon those who are to receive Orders, but also by *Fasting* (after the Example of the first Christians) begs God's Grace upon them.

But this can't be done unless the Times of Ordination be ascertain'd; for by appointing some solemn Times and Seasons out of which (except upon extraordinary Occasions) there shall no Person be Ordain'd to any Ecclesiastical Office, the whole Church not only of one City or Province, but also of the whole Nation, may (in this Case) the Universal or Catholic Church, Laity as well as Clergy, may join in *Fasting* and *Pray'r*, to beg God's Direction and Blessing in some good Orthodox Form, such as these two *Pray'rs* of our Liturgy.

And that the People may not forget these holy Seasons, the Rubrick appoints that the Minister should give Warning to the People the Sunday before, what Fasts are in the following Week, † and then one of the Collects is to be said thro' that whole Week at Morning and Evening *Pray'r*; neither of which ought to be neglected.

These Collects are excellently compos'd, so that there can be no Exception taken against them; for here we pray for Grace. 1. Upon those who are to ordain others, viz. The Bishops and Pastors of the Church, that they may lay Hands suddenly on no Man, but faithfully and wisely make Choice of fit Persons to serve in the sacred Ministry. 2. We pray for those who are to be ordain'd to any holy Function, that he would give them his Grace and heavenly Benediction, that both by their Life

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\* Vide Companion to the Temple, ubi supra.  
 † See the Rubrick after the Nicene Creed.

and Doctrine, they may set forth his Glory, and set forward the Salvation of all Men.

Here we pray for all those things which are requisite for the Clergy : For if they have *God's Grace*, they will be sure to be fit for their Office; if they have his *heavenly Benediction*, they can't fail of having success in it. If they live *good Lives* they will be Ornaments to their Profession, and so set forth *God's Glory*; and if they always preach *sound Doctrine*, they will be most likely to set forward the Salvation of those committed to their Charge. And all this thro' *Jesus Christ our Lord*.

The second Collect or Pray'r for this Occasion is not much different from the other, and therefore I shall not insist upon it. If any take Exceptions at the beginning of it, [*viz.* of *God's having appointed divers Orders in his Church*] let him look back to p. 78, &c. of this Letter.

Next follows the Pray'r for the *Parliament*. I hope no body will judge it my Province to make a long Discourse about the Nature of the Authority of this great Senate; I suppose they who are for giving to Parliaments greater Power than ever a good one thought lawful to assume, will not quarrel with giving it a place in our Daily Service; And while we have good and loyal Representatives, I hope neither the Crown nor the Nation will ever suffer by them. That therefore that great Body may always act wisely, and consult the Glory of God, the Honour of the Crown, the Good of the Church and the Welfare of the Kingdom, in settling *Peace and Happiness, Truth and Justice, Religion and Piety*, and that not only for our time but for all Generations, we use this Pray'r (which is always said during the Meeting of the Parliament) to beg of God to direct all their Consultations to those good and great Ends. And whoever refuses to join in this excellent Pray'r, is an Enemy to the Constitution, and loves neither the *Church*, the *Queen*, nor the *Kingdom*.

There is nothing exceptionable in this Pray'r: I shall therefore pass to the

Pray'r for all Conditions of Men, which is us'd at Morning Pray'r on all such Days as the Litany is not to be said, and at Evening Pray'r constantly. " *O God the Creator and Preserver of all Mankind, &c.* But having discours'd of the Litany, which comprehends all that is contain'd in this general Supplication, I shall not resume what is there said: Only I beseech to read this Pray'r without prejudice, consider it seriously, and then tell me honestly whether in all the Extempore Pray'rs that ever you heard in your Lives, you can shew so much Matter comprehended in so narrow a compass, and digested



gested into so good a method. I dare answer you have not found it; nay, I will be bold to say you never will.

As to the short Collect which follows, "*O God whose Nature and Property is ever to have Mercy, &c.*" it is left to the Minister's Discretion whether he will use it or not. It is very proper to be said towards the close of our daily Devotions, being an humble Acknowledgment of our Sin and Unworthiness, and a devout Pray'r to God (from the Consideration of his *merciful Nature*) that he would *receive our humble Petitions*, and ease us of that Guilt, and *loose us* from those Bands of Sin which *chains* us like Slaves. And this for the Honour of *Jesus Christ*, who is our only Mediator and Advocate.

Having thus pray'd to God for ourselves and others; for the *whole Church of Christ* throughout the World; for our *gracious Queen*; the *Clergy*; the *Nobility*; *Magistracy*; *Gentry*; and *Commons*; for *all in Affliction or Distress*; for our *Enemies, &c.* Then, that we may not be thought to forget the Goodness of God in granting us many and great Favours, we come next to the

§. XXV. GENERAL THANKSGIVING. "*Almighty God, Father of all Mercies, &c.*"

I won't here detain you with a long Discourse about the Nature and Obligation of Thanksgiving. We all own it to be a Part of our Worship, if we can agree upon the Form.

And indeed, I can't believe that any Orthodox Christian will find one Word in this excellent Performance of our holy Church, which he may not heartily say *Amen* to. For,

We begin with an humble Acknowledgment of God's Mercies: "*Almighty God, Father of all Mercies.*" Then of our own Unworthiness of 'em: "*We thine unworthy Servants do give thee most humble and hearty Thanks.*" The Extent of the Goodness of God: "*For all thy Goodness and loving Kindness to us and to all Men.*"

[Here if there be any one who desires to return Thanks for any particular Mercies receiv'd, this Sentence is appointed to be inserted: "*Particularly to those who desire to offer up their Praises and Thanksgivings for thy late Mercies vouchsafed unto them.*"]

Then we enumerate the several temporal Mercies we have receiv'd under the general Heads of *Creation, Preservation, and all the Blessings of this Life.* But above all we acknowledge his Goodness in our spiritual Blessings, viz. his *inestimable Love in the Redemption of the World by our LORD JESUS CHRIST*; for the Means of Grace, viz. his Word and Sacraments, &c. and for the Hope of Glory.

Then

Then we pray for his Grace, that we may have a *due Sense* of all his Mercies; and that we may from that due Sense of them in our Hearts, *shew forth his Praise with our Lips*: And not only so, but likewise in our Lives, by giving up ourselves to his Service, and walking before him in Holiness and Righteousness all our Days. And this we beg thro' Jesus Christ our Lord, to whom with Thee and the Holy Ghost, &c.

I will not once doubt of your Approbation of this excellent Thanksgiving, and therefore I shall return to

§. XXVI. *The Pray'r of S. Chrysostom.* This Pray'r is as ancient as that holy Father whose Name it bears, and is still to be seen in his Liturgy, as also in that of S. Basil. † It is very fitly us'd at the end of our daily Devotions; for here we ascribe to God (as we ought) the Glory of any thing which we have done aright: By giving us Grace with one accord to make our common Supplications to him. And to shew our Confidence in his Acceptance of our Pray'rs, we repeat our Saviour's Words, S. Matth. 18. 19, 20. and dost promise that when two or three are gather'd together, &c. We therefore beg the Performance of that Promise, "Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World knowledge of thy Truth, and in the World to come life everlasting."

We do not here say thro' Jesus Christ our Lord, because the whole Pray'r seems to be directed to him, as appears from repeating the Promise in S. Matthew. The People are only to say Amen, after joining with all their Hearts in the whole Pray'r. And then follows

*The Blessing.* "The Grace of our Lord Jesus Christ, &c.

I might here bring many Testimonies of the Antiquity of dismissing the Congregation with a Blessing, both among Jews and Christians, but since it has been the constant Practice of my Country-men, I think I need not enlarge upon this Part.

The Words of our Blessing are much the same with what has been in use both before and since Presbytery was establish'd in Scotland, and I hope neither my Brethren of the Episcopal Communion nor the Presbyterians, will object against our Blessing, because we keep to the Letter of the Scripture, 2 Cor. 13. 14. which they generally do not.

Thus I have gone through the Daily Service of our Church, and have (I hope) explain'd all that looks like difficulty in it. If I have undeceiv'd any body who was before prejudic'd against this Part of our Worship, I shall think my Labour well bestow'd. And shall only beg the Favour of them to follow me to,

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† Vide Companion to the Temple, Part. I. Sect. 25.

## The COMMUNION SERVICE.

**W**Hoever carefully reads the *New Testament*, will find the receiving the Blessed Sacrament appointed by our Saviour, and practic'd by the Apostles, as a constant Part of the Christian Service.

That our Blessed Lord ordain'd the Holy Sacrament to continue in his Church, I need not go about to prove to you, since you do not deny it.

But when I consider the Unchristian *Neglect* (I had almost said *total Disuse*) of this Holy Ordinance in many Parishes (if not Provinces) of *Scotland*, for above 20 Years last past, where many have very seldom (and some never) had an Opportunity of remembering Christ's Death in the Holy Sacrament; I can't forbear saying, That this with-holding the Bread of Life *the Body and Blood of Christ* from his Flock, shews, that whatever Pretence your Teachers may make to be your lawful Pastors, they only cheat themselves and you, for he that pretends to feed the Flock, and withholds the necessary Food from them, is a Murderer, and no true Shepherd.

That the Apostles thought the receiving this Sacrament an Obligation upon them, as a part of their constant Worship, is evident from their Practice.

The first Disciples are said to continue *steadfastly in the Apostles Doctrine and Fellowship*, and in *BREAKING of BREAD*, and in *Pray'rs*, Acts 2. 42. Again, ver. 46. *They continued daily with one accord in the Temple, and BREAKING BREAD from House to House*, and chap. 20. 7. they are said to come together to *BREAK BREAD*. And 1 Cor. 10. 20. St. Paul supposes that their meeting together was with a Design to receive the Holy Sacrament, tho' they corrupted it by their profane Behaviour.

That the *Breaking of Bread* so often mention'd in the Acts and Epistles of the Apostles, is to be understood of receiving the Holy Sacrament, is not only manifest from its being join'd with *Pray'r* and *Doctrine* in two of the Texts above-mention'd; but likewise from the Writings of those who immediately succeeded the Apostles in the Government of the Church, and must be suppos'd to have understood their Meaning best. Thus St. Ignatius says, *If a Man be not within the Altar he is depriv'd of the BREAD of GOD* \*. And again, he calls the *BREAKING of ONE BREAD the Medicine of Immortality*, and  
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\* Ignat. *Epist. to the Ephelians*.



our Antidote that we should not die, but live for ever in Christ Jesus. And the Syriac Translation of those places of the Acts above quoted, calls the breaking of Bread, *RECEIVING the EUCHARIST* †.

Nay of such Obligation was our Saviour's Institution thought to be in the first and best Ages of the Church, that we find the Christians then celebrated the *Eucharist* every Day : insomuch that St. Cyprian expounds those Words of the Lord's Pray'r ; *Give us this Day our daily Bread* ; to signify the Eucharist ‖.

In the second Century, we find Communion at least every Sunday, or Lord's Day ; as appears from Irenaus's second Apology for the Christians, where giving an account of the Christian Worship, he says, " That upon that Day, viz. Sunday, after reading the Holy Scriptures, the Bishop having preach'd, the whole Congregation goes to Pray'rs, and then Bread and Wine and Water are brought forth, and the Bishop offers Pray'r and Praise, (i. e. Consecrates the Sacrament) " to which the People joyfully say, *Amen*, and so Distribution is made of the Consecrated things to all present, and the Deacons carry them to the absent.

In St. Basil's time they celebrated the Eucharist four times a Week \*. And St. Epiphanius mentions it, being receiv'd thrice a Week in his Days †.

And this frequent Communion continu'd as a necessary part of the Christian Worship, while that Zeal and Warmth of Devotion lasted among Christians.

But when the Life and Spirit of Christianity began to decay, then the Holy Sacrament came to be administer'd but once in three Weeks, till at last it dwindled into three times a Year.

And indeed I believe it will be hard to determine, whether the Neglect of the *Holy Sacrament* was occasion'd by the Decay of Christian Piety, or was not rather the Cause of it. If at first want of Devotion made the *Sacrament* less frequented, I'm sure Neglect of that Holy Ordinance since has made Devotion

† See Dr. Patr. *Treatise of the Necessity of receiving the Holy Communion*, p. 14.

‖ Hunc autem panem dari nobis quotidie postulamus ne, qui in Christo sumus, & *Eucharistiam QUOTIDIE* ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstenti & non Communicantes a Cœlesti pane prohibemur, a Christi Corpore separemur. *Cypr. de Oratione Domin. p. 268.*

\* See Dr. Patrick's *Treatise* above mention'd.

† Ibid.

tion flag. And for my own part, I have often observ'd, (and I don't stick at laying it down as a General Rule) that they who are the most constant Communicants are the best Christians.

I don't say that the Holy Scriptures have positively determin'd how often we should celebrate the Sacrament; but our Saviour's Command is, *DO THIS in remembrance of me.* And St. Paul says, *AS OFTEN as ye eat this Bread, &c.* From whence the natural Consequence is, that it was design'd as a constant Part of the Christian Service. For thus the Apostles and primitive Fathers understood it, as I have already said.]

And indeed, when we consider that this *Commemorative Sacrifice* is the *Peculiar Worship* offer'd to Christ, we can scarce think that it was left so loose, that People might Celebrate it once a Year, or once in seven Years, or (as some are satisfy'd) once in their Life.

Pray'rs and Praises to God are common to Heathens and Jews as well as Christians; Reading and Expounding the Holy Scriptures are perform'd by Jews: but Receiving the Blessed Sacrament is peculiar to Christians; and sure we ought to be frequent in that Worship which distinguisheth us from all others.

By this we *remember the Lord's Death till he come*, 1 Cor. 2. And can we do that too often? By this we entertain Fellowship with our Blessed Saviour; and can we have that too frequently? By this we shew our mutual Love and Charity to our Fellow Christians: and is that amiss to be often repeated? especially in an Age when the love of many is waxed cold.

I might bring many Arguments to press the Duty of frequent Communion, but for Brevity's sake I only hint at them, and leave the Reader to those many excellent Treatises wrote by English Divines upon the Subject.

And whoever considers the many Abuses which have crept into the Church by the Neglect of the Holy Sacrament, will see the reasonableness of reviving the ancient Practice.

Dr. Patrick, late Bishop of *Eli*, charges the Romish Doctrines of the Sacrifice of the Mass, and Transubstantiation, \* upon the Neglect of the People's receiving the Sacrament, because there was thereby a Necessity, either of the Priest's receiving alone, (which could not well be done as a Sacrament) or else laying aside the Consecration of the Eucharist in their ordinary Service, which they thought not fit to be done: therefore to keep up the ancient laudable Practice of consecrating the Elements in their daily Service, and yet be at no loss for

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\* Dr. Pat. Ubi supra, p. 85, and 92. Bp. King's *Invent. of Men in the Worship of God*, p. 109.

for want of Communicants, they have found out the Expedients of making the Priest's receiving himself a *Sacrifice for the Living and the Dead*. And to enhance the Dignity of the Priestly Office the change of Substance was brought in, which is call'd Transubstantiation.

But however this be, our Church, following the primitive Practice, has appointed the Communion to be celebrated every Sunday and Holy Day, and to that end there is a constant Service provided for all those Days, which is call'd, *The Communion Service*, which I am now going to explain.

And here in the Entrance to this excellent and divine Office it will not be amiss to take notice of the Rubrick, or Direction before it: where they who design to receive are appointed to *signify their Names to the Curate some time, at least the Day before*.

This is agreeable to your own Practice, in giving Tickets to those who are to Communicate with you; (which I by no means dislike) that Persons who are under publick Censure, may either be prevail'd upon to reform and give Satisfaction, or else be hinder'd from giving more Scandal by coming to the Holy Sacrament. How well this Rubrick secures the Dignity of this Holy Mystery, (if Ministers do but their Duty) is obvious to any that reads it: But I hope there's no Occasion to press this upon you, who are strict enough that way.

For the Decency of the Administration, I am sorry the present State of the Church among you, will not allow of our Directions in the Rubrick. They who can come up to them, will do well to imitate our Example; but where that is not practicable, let not the want of outward Decencies hinder you from the Substance.

The primitive Christians in times of Persecution celebrated the Eucharist in private Houses, in the Night; imitate their Zeal, and God Almighty will accept of your doing your Duty as well as you can, when 'tis not in your Power to do it as well as you would.

§. I. We begin our COMMUNION SERVICE with the LORD's PRAYER: and surely no Pray'r can be fitter to begin the greatest Solemnity of the Christian Worship, than that which Christ himself taught.

I will not repeat what is already said, in the former part of this Letter, to justify this admirable Pray'r; I pass therefore to,

§. II. The *Pray'r for Purity*, the very reading of which is sufficient to recommend it.



*Almighty God unto whom all Hearts be open; &c.* There is no time in which we ought to be more pure than when we approach the Altar of God; and therefore we should examine our Lives well before we presume to eat of that Bread and drink of that Cup. And since the Commandments are the Rule by which we ought to try ourselves; by way of Preparation for that Examination, the Minister devoutly prays that God (who sees the Heart as well as the Actions) would vouchsafe to cleanse our Hearts by the Inspiration of his Holy Spirit) that by his Grace we may love him perfectly, i. e. sincerely; and magnify him worthily; i. e. worship him in some measure suitable to his infinite Perfection; thro' Christ our Lord.

§. III. Then the Minister repeats the Commandments one by one; the People answering after every one of 'em, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

It is your Custom in Scotland before your Communion, to rehearse the several Sins which come under the several Heads of the Decalogue; excommunicating and debarring (as I think your Terms are) from the Lord's Table, all who are guilty of such Sins, as you there recite: And indeed I have often wonder'd how many ignorant Persons durst venture to communicate after the frightful Denunciations which some indiscreet Teachers use upon that occasion. But our Church takes a much pruder Method, in appointing the Ten Commandments to be repeated to her People every Lord's Day and Holy-day, that they may know their Duty, and be put in Mind of the many Sins they have committed against every several Commandment; and so they have an opportunity of begging God's Pardon for what is past, and his Grace to enable them for the future to observe that Precept more carefully and strictly. *Lord have Mercy upon us, S. Luke 18. 12. i. e. Lord forgive us wherein we have offended against this Commandment, and incline our Hearts to keep this Law, Ps. 119. 36. i. e. Give us Grace to obey this Law with more Care for the time to come.* Then the Minister proceeds to the next; and the People answer in the same manner, *Lord have Mercy upon us, &c.* And after the Tenth Commandment they say, *Lord have Mercy upon us, and write all these thy Laws in our Hearts we beseech thee, Jer. 31. 33.*

Now is not this edifying that in a publick Congregation of Christians, the People should have God's Laws (which are the Rule and Guide of their Actions) rehearsed to them, that they may examine themselves whether they have observ'd them or not? And when upon search they shall find that in some degree or other they have broke every one of them, Is it

it not edifying to beg Mercy and Pardon for their Sin, and Grace to keep them more conscientiously for the future? And because the turning our Hearts to God's Testimonies is a Grace which he alone can give us, we pray that he would *incline our Hearts to observe his Laws.*

It will not be expected that I should make a particular Discourse upon every one of those Commandments; he whose Heart is inclin'd by God to examine himself by them in order to a worthy receiving the holy Sacrament, will find brief Heads of Self-Examination taken out of the Commandments in that excellent Treatise of *the whole Duty of Man*, with a particular Exercise adapted to the Sacrament: To which I refer you, as being a Book in most Peoples Hands, and I know none better.

§. IV. After repeating the Commandments, the Minister prays for the Queen, who being (under God) not only *the Defender of the Faith*, but *Custos utriusque Tabulae*,\* is fitly remember'd after the Decalogue: And this being a distinct Service, we pursue the Apostle's Rule, 1 Tim. 2. 1, 2. in praying for her Majesty.

In the first Collect, we pray that God would rule her Heart, that she *considering whose Authority she has*, viz. GOD's, may employ her Power to his Honour and Glory. And that the People considering that she is GOD's Minister, (NOT the PEOPLES) *may faithfully serve, honour and humbly obey her in and for God, according to his Word and Ordinance*, Rom. 13. 1. 1 S. Pet. 2.

And indeed this first Collect seems to have been calculated to obviate the corrupt Doctrine of Resistance, which we us'd to lay at the Jesuits Door; I wish it were peculiar to them still. But whoever preaches up the Lawfulness of it in our Church, must not only make NEW ARTICLES OF FAITH, and NEW HOMILIES, but NEW PRAYERS; for the old ones will never do.

The second Collect for the Queen (which may be us'd at the Discretion of the Minister) is so plain, that I shan't insist upon it.

§. V. Then follows the Collect for the Day, (of which I have treated in the former part of this Letter, §. XVIII.) and after that,

§. VI. The Epistle is read; at which the People are allow'd to sit, to make the Service the less uneasy. When those  
Scriptures

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\* Companion to the Altar, Collect 1. for the King.

Scriptures are taken out of any of the Epistles of the holy Apostles, (as for the most part they are) the Minister says *the Epistle is taken out of ——— Chapter of ——— Epistle to the ——— beginning at the ——— verse.* † But if (as on some Holy-days) there is any part of a Prophecy read, proper for that Day's Solemnity, then the Minister says, *the Portion of Scripture appointed for (or IN STEAD OF) the Epistle, || is taken out of, &c.*

§. VII. Then the whole Congregation stands up to hear the Gospel read, [for so is the universal Practice, tho' not positively injoin'd by the Rubrick.] And this is very agreeable to primitive Antiquity; who us'd to stand with fear and reverence at the reading the Gospel; † to shew their particular Regard to the more immediate Words of our Blessed Saviour, or the Account of his Actions. And pursuant to the same ancient Practice we say, *Gloria be to thee O Lord \**. And to give God Thanks for revealing the glad Tydings of Salvation to us mention'd in the holy Evangel; after the Gospel, we say, *Thanks be to God for his holy Gospel* †.

§. VIII. The *Nicene Creed* (which follows the Gospel) was first compos'd by the Fathers of the Council of Nice; and afterwards alter'd in some Particulars by the second general Council of *Constantinople* about the Year 383 ||. And since that time has been receiv'd by both the *Eastern* and *Western* Churches, as appears from their several Liturgies.

*The Creed* is very proper after the Epistle and Gospel, because a true Confession of Faith must be taken out of them; or it is not to be receiv'd as necessary to Salvation. And *THIS Creed* is very proper before the *Sacrament*, because it is a good Test against all Hereticks: And whoever refuses to own this Creed, is very unfit for receiving the Holy Sacrament, and ought to be excommunicated from it. When therefore the Minister begins this Confession of our Faith, let the whole Congregation say along with him, *I believe in one God, &c.*

I will not take up time in explaining the particular Articles

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† See the Rubrick after the Pray'r for the Queen.

|| Ibid.

† Legitur Evangelium stantibus omnibus cum timore & reverentia; Lit. S. Basil. Stantes audiamus Evangelium; Lit. S. Chrysost. apud Comber, *Comp. to the Altar*, sect. 5: of the Epistle, Gospel, &c.

\* Gloria tibi Domine dicant omnes; Lit. S. Chryf.

† Concil. Tolet. 4. c. 11. Sparrow's Rat. p. 214.

|| Sparrow Rat. Ibid *Comp. to the Altar*, ubi supra.



contain'd in this Creed: For tho' too many of my Country-men are prejudic'd to our Worship, I hope you will not throw away your Christian Faith because we have it in our Liturgy. I shall only add, that this Creed has been always thought the best Test against Arianism, Macedonianism, &c. of old, and Socinianism of late days, of any Confession of Faith that has yet been us'd in the Church: And I shall never doubt to call the Soundness of that Man's Faith in question who will not join in it. It were easy to prove every Sentence of it from Holy Scripture; but since it has been so long received in the Church in the very Form of Words it now stands with us; and that you, to whom I address this Letter, are not suspected either of Arianism or Socinianism, I will take it for granted that I write to those who believe the Divinity of Christ and the Personality of the Holy Ghost, and therefore shall not insist.

After the Creed, the Rubrick directs the Curate (i. e. the Minister) to declare to the People what Holy-days or Fasting Days are in the Week following; and to give Warning of the Communion, (if occasion be) to publish the Banns of Matrimony, &c.

I hope what I have said before of the Feasts of our Church, is sufficient to justify them; and as to Fasts, the constant Practice of the whole Catholick Church in all Ages, will satisfy any Christian of the Lawfulness of observing them: And if they are to be observ'd, it is expedient the People should be warn'd of the Days upon which they should keep them. I am sorry they are not more universally kept than they are, but I can't now spare time to make a Discourse of them particularly.

As for the rest of the Rubrick after the *Nicene* Creed, there is nothing in it liable to Exception that I know of, and therefore I pass to the next part of our Service, viz.

*The Sermon*, or one of the Homilies. The common Practice of most Country Churches is to sing a Psalm after the Creed. I suppose you will not dislike this Custom, because it agrees with your own Way, and makes up a considerable part of your Service.

There is indeed a Canon in the Church of *England*, to have (what is call'd) a Bidding Pray'r before Sermon. But I must confess I think after the Pray'rs of the Liturgy there is no great Occasion for it. But since it is injoin'd by Authority, and that such Pray'rs are Forms, tho' private ones, when the Congregation is once acquainted with them, they may join in them; and I suppose you will not like them the worse because they seem to resemble Extempore Pray'rs, tho' in truth they are not.

If you will pray before Sermon, the Lord's Pray'r is the best; and if there must be another before it, there is an excellent Collect for the second Sunday in Advent, viz. "Blessed Lord who hast caused all Holy Scriptures to be written for our Learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by Patience and Comfort of thy Holy Word, we may embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given us in our Saviour *Jesus Christ*."

It is beyond my Province to say any thing here of *Preaching*: I will not take upon me to direct those, whose long Experience in that Employment must have qualify'd them better for it than I can pretend to be. I shall only add my hearty Pray'rs to God Almighty, that all who *labour in the Word and Doctrine* may do it so, as to *save themselves* and those that hear them.

When the Sermon is ended, the *Priest* or *Minister* returns to the Lord's Table (as the Rubrick directs) and begins the

§. VIII. OFFERTORY. It is so call'd because there the People offer to God their *Alms and Oblations*, as the Minister exhorts them in the Sentences which are then read.

[And while the Sentences are reading, the Deacons and Church-Wardens go about to receive the Charity of the Congregation.]

It is not my business to make a long Discourse to press the great Duty of Almsgiving: The reading and considering the Sentences of Scripture in our Liturgy will sufficiently recommend it to all Christians; and it being your own Custom to give Alms to the Poor, especially at your Communions, I need not justify that Practice among us. All then that will be necessary for me to do at present, is to consider those Sentences which seem to appropriate the Offerings of the People to the use of the Ministers. Such as 1 Cor. 9. 7. 1 Cor. 9. 11. and v. 13, 14. and Gal. 6. 6.

In the Infancy of the Church, People gave all they had, and sold their very Lands, and laid the Price at the Apostles Feet, *Acts* 4. 34. But this is a pitch of Charity not requir'd now; and 'tis well it is not, for I am afraid more would go away sorrowful than the young Man in the Gospel: For if there are so many in the World that keep from the Church what belongs to her by a stronger Right than any Man in Britain holds his Estate, (for the Tythes of the Clergy have more than an human Tenure) What would those do if they were commanded to part with their own Estates, for the use of the Church? Surely we can't suppose that they who refuse

to give the Church what is justly hers, should ever bestow her what is their own.

In the Times of Persecution in the Primitive Church, the Oblations were so large that the Bishops and other Ministers were maintain'd, Neccessaries for performing Divine Offices were provided, and the Poor supply'd out of them, as S. Cyprian and Tertullian affirm \*

But when by the Piety of Christian Princes, the Clergy was restor'd to what was their RIGHT by the Law of God; viz. the TYTHES of all your Increase; and when other Endowments were conferr'd upon the Church, according as God Almighty mov'd the Hearts of religious People; then that Charity which was offer'd by the People at the Altar, seem'd to have been appropriated to the Poor; and I should think him a very ill Man who had a sufficient Income to support the Dignity of his Office, if he would take one Penny of that Money for his own use which was design'd for the Poor. But in places where the Church's Revenues and the Clergy's Patrimony are swallow'd up by Lay-Men; or where the Orthodox Clergy are banish'd from their Livings as well as Charges, and have no stated Maintenance for their Support, which was the Case of the Christian Priests in the first Ages of the Church, and has been the Fate of many honest Men since; then it well becomes them who serve at the Altar, to be Partakers with the Altar, 1 Cor. 9. 14.

Nor will any religious Man begrudge his Minister, or think it much if he has sown to him Spiritual things, that he should reap of his Worldly things, v. 11 †.

Whether therefore the Necessity of the Church requires that your Oblations should be apply'd to the Relief of your Ministers, or whether in better Times they go to the maintaining other necessitous People; let all Men (as God has blessed them) bestow their Alms liberally, remembering, that *He that gives to the Poor lends to the Lord*, Prov. 19. 17.

If any should take Exception at the two Sentences taken out of the *Apocrypha*, viz. *Tobit* 4. 7, 8, 9. Let him but read them, and compare them with the Texts refer'd to in the Margin ‖, and he will find that old *Tobit* did not speak without Book.

§. IX. Then follows, *The Pray'r for the whole State of Christ's Church militant here on Earth.*

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\* Companion to the Altar, Sect. 6.

† See the Scots Liturgy Rubrick after the Communion.

‖ Deut. 15. 7. Prov. 28. 27. Acts 10. 4. St. Mark 12. 43. 1 Tim. 6. 18.



The People having humbly offer'd their Gifts to God Almighty, the Priest begs of God *to accept their Alms and Oblations, and to receive their Prayers*; and because we can't relieve all Men with our Gifts, we shew our Charity in praying for all Men, 1 Tim. 2. 1, 2.

In this excellent Pray'r we put up our Requests, 1. For the *Universal Church*. 2. For all *Christian Kings, Princes and Governours, and especially our most Gracious QUEEN*. [If any body quarrel with praying for *ALL Christian Kings*, let them read the Text last quoted, and they will find St. Paul's Exhortation as extensive as our Pray'r.] 3. We pray for her Majesty's Council, and the inferiour Magistrates. 4. For the *Bishops and Curates*. 5. For the whole Body of the *People*. 6. For all in *Adversity*. 7. We praise God for the good Lives of the Saints; and beg that he would *give us Grace to follow their good Examples, &c.* and all this for *Jesus Christ's sake, our only Mediator and Advocate*.

There is nothing in this Pray'r that Malice it self can object against; unless perhaps People may mistake the praising God for the good Examples of the Saints departed; and call it Popery.

To vindicate this most innocent and useful part of our Service, I need not tell you a long Story of the Introducing the Popish Practice of praying to the Saints, whom they believe in Heaven, nor of praying for such as they assert to be in Purgatory. You your selves know that the Church of *England* doth neither; but both in her Articles and Homilies disclaims them. But as the Lives of Holy Men, (who by a Perseverance in a Christian Course have departed this Life in God's Faith and Fear) were a good Example to others, and of great Advantage to the Church; we bleis God for that Benefit, and pray for *Grace to follow* them as they follow'd Christ, that we, imitating their Faith and Vertue, *may with them be partakers of his heavenly Kingdom*.

In the early Ages of the Church they us'd to keep a Catalogue of their Saints and Martyrs, and recited them at their Devotions, especially at their Sacraments<sup>||</sup>: but our Church (to avoid all suspicion of Canonizing any but those who were Saints indeed) mentions God's Saints in general, without naming even the Apostles in this Pray'r (or whose Holiness, and

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|| Tertul. de Corona Militis. Cypr. Ep. 24. Epliphanius hæc. 75. and particularly St. Augustine (speaking of the Saints departed,) says — Suo loco & ordine NOMINANTUR non tamen a Sacerdote qui sacrificat invocantur. Aug. de Civitate Dei. l. 22. c. 10. vide L'Estrange's Alliance of Divine Offices, chap. 6. page 192.

and consequently Happiness, no Christian makes the least doubt.)

I wish there were nothing more amiss in Popery than praising God for the Vertues of good Men, (*viz.* for the good Lives and wholesome Instructions of Apostles, Prophets, Martyrs, Confessors, and all other good and holy Men,) and then we would most willingly give the Church of *Rome* the Right Hand of Fellowship, and own her for that Church *once* so famous in the Apostles Days for her Faith, *Rom. 1. 8.*

And this I think may suffice for *the Pray'r for the whole State of Christ's Church, &c.* which begins what is generally call'd **THE THIRD SERVICE.**

Hitherto our Communion Service is us'd whether there be a Sacrament or not, because there has been as yet nothing peculiar to that holy Solemnity. Upon those Days therefore when there is no Communion, the Minister (after this Pray'r) says one or more of the Collects at the end of the Communion Service, *viz. Assist us, mercifully, O Lord, &c. or, Grant, we beseech thee, Almighty God, that the Words which we have heard this Day with our outward Ears, &c.* And then concludes with the Blessing. *The Peace of God, &c.* These short Pray'rs are so innocent that they are liable to no Cavil, and so plain that they need no Explication, and the Blessing, being almost the express Words of Holy Scripture, *Phil. 4. 6. 2 Cor. 13. 14.* and agreeable to your own Practice, I shall not once doubt your allowing it.

And thus, my Brethren and Countrey Men, I have gone thro' our whole ordinary Lord's Day Service. I hope I have done it with such Temper and Modesty, that you will not have occasion to be angry with me for it; if what I have said shall, by the Blessing of God, reconcile any to our Worship who had any Prejudice to it, or satisfy and inform others who did not understand some things in it before, I shall think my self abundantly recompenc'd for my Labour: however, I have done thus much with a good Intention, and I pray God, that all that read these Papers may do it with the same Mind.

**§. X.** When there is a Communion, the Minister (immediately after *the Pray'r for the whole State of Christ's Church Militant,*) proceeds to the Invitation, which begins, *Dearly Beloved in the Lord, &c.*

[The two Exhortations to the Sacrament following the Pray'r, are to be us'd at the Discretion of the Minister, the Sunday or Holy Day before it is celebrated, to prepare the Congregation for it.]

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I will not take up your time in discoursing of the Preparation for worthy Receiving. I leave you to other Books for that. I shall only say, that it is very unseemly (to say no worse) for one that professes himself a Christian, to come to Church and worship God, and hear a Sermon, and yet go away without receiving the Holy Sacrament, where he has an Opportunity of being Partaker of it. But there are too many that are guilty in this Particular, I pray God they may repent and amend their Lives that they may be fit to come.

Whoever does not receive, must depart, for the Blessed Sacrament is not to be gaz'd upon and stared at, but to be taken and receiv'd with Reverence and Devotion. For so the primitive Church constantly practis'd with great Care\*.

When therefore they who have not Devotion enough to receive, are gone, the Minister proceeds in the Service, turning himself from the Altar to the People, and saying, *Dearly Beloved in the Lord, &c.*

In this short but comprehensive Form of Exhortation, the Priest puts the Congregation in mind, *how St. Paul exhorts all Men diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup.* Then he shews the Benefit of receiving with Repentance and Faith: *For as the Benefit is great, &c. for then we spiritually eat the Flesh, &c. we dwell with Christ, &c. we are one with Christ, &c. i. e. we partake of Christ's Blessed Body and Blood, which are VERILY and INDEED taken and received BY THE FAITHFUL (and by them only) in the Lord's Supper, we have Fellowship and Communion with him, are united to him, and made Partakers of all the Benefits of his Passion.*

Then he shews the Danger of coming Unworthily, i. e. without Repentance and Faith, viz. *being guilty of the Body and Blood of the Lord, &c. i. e. they who intrude into this Holy Mystery without the necessary Qualifications, make void (as to themselves) the Death of Christ, and as the Author to the Hebrews says, Heb. 10, 29. have trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith they are sanctify'd, an unholy thing, and come to that heavenly Feast as to a common Meal, not considering or discerning the Lord's Body in this sacred Mystery; and so eat and drink Damnation [or judgment] to themselves, instead of the Body and Blood of Christ; and provoke God to punish them as he did the Corinthians in S. Paul's*

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\* Apostol. Can. 9. See a Discourse of the Sacrifice of the Mass, p. 60, 61. Council of Antioch, c. 2. See Libertas Eccles., p. 208.



time, 1 Cor. 11. 30. *For this Cause many are sick and weak among you, and many sleep.*

*Judge therefore yourselves Brethren (says the Priest) that you be not judged of the Lord. Repent you truly of your Sins past, &c.* In these Words he puts them in mind what they ought to have done before, and what is still their Duty to do, viz. to call their own Ways to remembrance, *to repent them truly for their Sins, to have a lively Faith in Christ our Lord, and to be in perfect love with all Men; that so they may be meet partakers of those holy Mysteries.* Then he proceeds to shew the more immediate Duty of Communicants; viz. That, *above all we must give most humble and hearty Thanks, &c.*

Here is a Confession of the Blessed Trinity, and an Acknowledgment of the Divine and Human Nature in Christ, a Commemoration of that Humiliation and Death which is represented in the Holy Eucharist, together with the miserable State we were in, and the glorious Deliverance from it by our Blessed Saviour.

Then he shews them the Ends of the Institution of the Holy Sacrament; viz. 1. *That we should always remember the exceeding great Love of our Master and only Saviour Jesus Christ, &c.* And surely nothing can better represent the Passion of our Saviour than this holy Ordinance, where the Bread is broken and the Wine poured out, *to shew forth the Lord's Death till he come.*

Our Blessed Saviour well knew how apt we are to forget even the greatest Mercies of God, and therefore to refresh our Memories he has appointed sensible Signs to be observ'd by us Christians after the Example of the Jews, who were commanded to keep the Passover, in remembrance of sparing the First-born of *Israel*, when the destroying Angel killed the *Egyptians*, &c.

Nor is this the only End of the Lord's Supper. For, 2. It was instituted as a *Pledge of his Love*, and an Earnest of his Grace and Favour, thereby assuring us that all the Benefits of his Passion shall be secur'd and made over to us, *to our great and endless Comfort.*

The Result of all which Mercies should be a grateful Return of Praise and Thanksgiving. *To him therefore with the Father, &c.* And this not only with our Mouth *to give him continual Thanks (as we are most bounden)* but also by our Actions, *in submitting ourselves wholly to his Holy Will and Pleasure, and studying to serve him in Holiness and Righteousness all the Days of our Life.* Amen.

I might make a long Discourse upon this excellent Exhortation, but as that would make this Letter very much larger than I design at present; so I don't conceive there is any thing

thing in it that you except against, and therefore it needs no explaining.

§. XI. Next follows the immediate Invitation. "*Ye that do truly and earnestly repent, &c.*"

In this Invitation, the Priest again puts the Congregation in mind of the necessary Qualifications for worthy receiving, viz. *Repentance, Charity, and full Purpose of new Life*: And encourages all those who are so qualify'd to *draw near with Faith, and take the Holy Sacrament to their Comfort*.

But because the first Step to true Repentance is an humble Confession of Sin, he advises them *to make their humble Confession to Almighty God*.

So far I suppose you will approve of this Invitation, but the next Words have made a mighty Disturbance; viz. **KNEELING UPON YOUR KNEES**: Which posture not being chang'd till after you have receiv'd in both kinds, I will here once for all take occasion to justify our Church in commanding her Members to **KNEEL** in receiving the Blessed Sacrament.

And this I shall do by shewing, 1. That it is lawful in itself. 2. That it is most proper to the Solemnity of that holy Ordinance. 3. That it is agreeable to the Practice of the Primitive Church. And,

1. That Kneeling is lawful in itself, is evident from hence, that it is not against any Law of God natural or reveal'd. For without doubt, as it is the Law of God that makes any thing a Duty, so it is a Prohibition either (express'd in terms or necessarily imply'd) that makes any Action sinful; now if there be no Law in the whole Bible which expressly appoints the *Gesture* of receiving the Holy Sacrament, nor any one Text which forbids that of *Kneeling*, then certainly it can't be said to be unlawful: For *where there is no Law there is no Transgression*. If there is such a Scripture, let it be produc'd, and we have done: If there is not, why is all this Cry about the Unlawfulness of an Action which Christ has left indifferent. I know it is said that *it is not agreeable to our Saviour's first Institution*. But I desire to know what Society of Christians there is this Day that follows the Example and Practice of our Saviour in every Instance in administering the Lord's Supper. Who are they that give or receive the Eucharist *after Supper, in an upper Room, in a private House, with the precise number Twelve*; and yet all these Circumstances are much more certain than the Posture of Receiving\*. And why we should be ty'd to one uncertain Circumstance in that holy Institution, and left at liberty to all the rest, I can see no reason.

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\* *London Cofes.*

o If you say that the Sinfulness of Kneeling lies in this, that it is impos'd upon Peoples Consciences, and is made a necessary Term of Communion :

I will only ask you of the Presbyterian Perswasion this one Question. Is it a greater Sin in the Church of *England* to fix a certain, determin'd Ceremony in Worship, than it is in you ? If it is, shew us for what : If not, Why not *Kneeling* with us, as well as *Sitting* with you.

You have as positively injoin'd *SITTING* at your Communion, as the Church of *England* has *Kneeling* : And I could name the place where a Person desiring to partake of one of yours rather than none, essay'd to receive *KNEELING* ; but being reprov'd, and deny'd the Bread in that Posture, the Gentleman *STOOD*, but was absolutely refus'd it, till he *SATE DOWN*, which he did rather than want (what he thought) the Memorial of his Lord's Death.

Pray will not the Objection (of forcing the Conscience) lie as much against your Posture as ours ?

If you of the Presbyterian Way are as strict in confining your People to *SIT* at your Communions, as our Church is in injoining *KNEELING* at our Altars, why should our *Rubrick* be thought a greater Force upon the Conscience, than the *Directory* ? Sitting is no more commanded in Scripture than Kneeling ; it is no nearer to the Posture us'd by Christ and his Apostles : And why then should Kneeling be a more sinful Posture than Sitting ?

Nor can any body that knows the Doctrine of the Church of *England*, with common Honesty say that we enforce *Kneeling* at the Sacrament *as the Command of God*. I never either read or heard of a Divine of the Church of *England*, that thought it a Sin (out of *England*, where the Command of Governors has not taken off the Indifferency of it) I say that thought it a Sin in any other Part of the World to receive the Holy Sacrament FROM A LAWFUL PRIEST in another Posture, according to the Usage of that Country. We all allow that the Posture is (in its own Nature) *indifferent* ; nor was there ever any other Reason given for the using it in our Church since the Reformation, but for *Decency* and *Reverence* \*.

But Kneeling at the Holy Sacrament is not only lawful, but,

2. It is the most proper Posture for that Holy Ordinance. For you yourselves allow Kneeling at your Devotions at some Times : For Instance in private Families. Now if a Posture of Adoration be proper in our Addresses to God ; certainly the

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\* See the Declaration after the Communion Service.



the more solemn Parts of Worship ought to be perform'd with the most solemn Devotion: And why it is lawful to kneel in our ordinary Pray'rs, and improper to use that humble and devout Posture in the greatest and most mysterious Service of the Christian Religion, I can't see.

I know it is objected that the Papists do it to adore the Elements, and therefore we ought to forbear it. Indeed one can't but be extremely surpriz'd to find the least Suggestion of the Church of *England's* Worshipping the Elements; as some good natur'd People are fond of insinuating.

That the *Body and Blood of Christ* are VERILY and INDEED taken and receiv'd BY THE FAITHFUL in the *Lord's Supper* is what no good Protestant will deny: Nor should we have any Reason to quarrel with the Church of *Rome* for asserting THE REAL PRESENCE, if they had not presum'd to determine the MANNER of that Presence, and ty'd us down to an absurd and unintelligible TRANSUBSTANTIATION.

That Christ is truly present in this great Mystery, is what the best and greatest Fathers of the ancient Church still believ'd and taught; what the most eminent Reformers not only of our Church, as *Ridley, Cranmer, &c.* but also *Luther, Calvin, &c.* still allow'd, [as that admirable Asserter of the true Christian Doctrine in opposition to the Popish Errors, very fully proves. †]

But *Transubstantiation* is a Word of their own devising, without any Authority either from Scripture or Antiquity; and as such rejected by us as a dangerous Innovation, and their Practice of adoring the consecrated Elements as being SUBSTANTIALLY chang'd from Bread and Wine INTO the REAL and NATURAL BODY and BLOOD of *Christ*, we have sufficiently declar'd in our Liturgy † to be a thing to be ABHORRED by all Christians as IDOLATRY.

Now after this Declaration, I think it is very unfair and unjust to tax us with worshipping the Elements in the Holy Sacrament, because we partake of the Eucharist in a Posture of Worship.

That we adore Christ while we receive this Holy Sacrament, is indeed true, (and God forbid that we should presume to touch those dreadful Mysteries without adoring our Blessed Saviour who gave his Body and Blood for us) but I think there is a vast difference between worshipping our Blessed Lord IN the Holy Sacrament, and worshipping THAT Sacrament AS our Lord. The first is a Duty which every Christian

† See Archbishop Laud's Account of the Conference with Mr. Fisher, p.

† Ubi supra.

stian ought to perform; the other is what we charge upon the Papists as Idolatry, and what we utterly disclaim. And if we ought to worship our Saviour as spiritually present IN the Holy Sacrament, then certainly the humblest Posture we can put ourselves in, is the most becoming.

And this in the

*Third place* is agreeable to the Practice of the best Ages of the Church. I don't say that the Christians in the primitive Church always receiv'd Kneeling; but it is certain they receiv'd in a Posture of Adoration.

S. Cyril (as he is quoted in the *London Cases*\*) says, *Approach not rudely stretching forth thy Hands, but bowing thy self, and in a Posture of Worship and Adoration, saying, Amen.* S. Chrysostom is quoted by the Author of the same Case †, as encouraging the People to fall down at the receiving the Eucharist, from the Example of the Wise Men. And the Testimonies of S. Ambrose and S. Augustine ‡ are likewise produc'd to the same purpose. And without doubt many others might be nam'd, if there were any Occasion; whereas Sitting was never the ordinary receiv'd Posture of the best Ages. And their Bowing or Prostration, is equivalent to our Kneeling, as the Jewish and Eastern Custom of Bowing in the Presence of Kings with the Face to the Ground, denoted their worshipping their Princes, (that is shewing them Reverence) and is rather a greater Respect than our paying our Homage on our Knees to our Princes.

Nor is it any Objection against this laudable Practice, that the Papists abuse it, for by the same Rule we should never worship God in a Church which has been adorn'd with Crucifixes and Saints Images, because the Papists pray'd to 'em. But as the Church once consecrated to the Worship of God is very fit for the same still, and we may without scruple attend Pray'rs in that Church when the Abuses are remov'd, so when we consider that what ever Malignity attended Kneeling at the Holy Sacrament in the Times of Popery, it being now wholly laid aside by us, there is no Reason why we should lay aside likewise an old and decent Usage.

He that comes to the Holy Sacrament with a due Sense of his own Sin and the Mercy of God in Christ Jesus, will not refuse to fall on his Knees to beg God's Pardon for his Offences, and to bless and praise his gracious Redeemer for his inesti-

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\* See *London Cases abridg'd*, p. 160. Cyril. Hieros. Myst. Catech. 5. near the end.

† Ibid.

‡ Aug. in Pl. *A Sin it is not to adore, when we receive this* See Sparrow's *Rationale*, p. 105.

inestimable Love commemorated in that holy and mysterious Feast.

When therefore the Priest invites you to *make your humble Confession to Almighty God, meekly KNEELING upon your knees*; let the whole Congregation (as well they who are in their Pews, as they who are at the Rails before the Altar) with all the Devotion of their Souls, and all the Humility of their Bodies join with him in the excellent *Confession* of our Liturgy, saying after the Minister,

§. XIV. *Almighty God, Father of our Lord Jesus Christ, &c.* In this Confession, we acknowledge the Power of God, and his Sovereignty over us, to stir our selves up to a thorough Sense of our Sin and Danger; and that we may not be discouraged by the Consideration of his Power and Greatness, and our own Wickedness, the Church teaches us seasonably to remember, that he is *the Father of our Lord Jesus Christ, as well as the Maker of all things, and Judge of all Men*: Which Epithets being prudently join'd together, (as here they are) at once engage our Dread of God's Anger, and yet fill us with hopes of Mercy.

But because there is no Promise of Pardon or Pity if we continue impenitent in our Sins; therefore we profess to *acknowledge and bewail our manifold Sins and Wickedness, which thro' the whole Course of our Lives, from time to time, we have most grievously committed*: and that not only by our Actions, but by *Thought and Word, as well as Deed*: and all these *against his Divine Majesty; provoking, (and that we confess) most justly, God's Wrath and Indignation against us.*

From the Consideration therefore of the greatness of our Offences, and our Ingratitude to the Father of our Lord Jesus Christ, we profess that *we do earnestly repent, and are heartily sorry for these our Misdoings; the Remembrance of them is grievous unto us, the burden of them is intolerable.* A due and through Conviction of Sin will prompt any generous Soul to Repentance, and where there is true Repentance, there the very Remembrance of past Sins will be Shame and Sorrow, and the weight of 'em will like a heavy Burden oppress the Conscience, *Psal. 38. 4.*

Having thus confess'd our Sins, we beg for Mercy. *Have mercy upon us, have mercy upon us, most merciful Father, Psal. 57. 1. Psal. 123. 3.* We presume to call him Father after the Example of the Prodigal, *Luke 15. 21.* tho' we have offended him. But that we may be sure to obtain the Pardon we desire, we press this Petition for the sake of our Blessed Saviour, whose Merits we know are acceptable to God. *For thy Son our Lord Jesus Christ's sake forgive us all that is past.*

[But



But because a Pardon will not do without Grace to enable us to perform the Conditions of the Gospel for the future, we therefore pray, that God would vouchsafe to grant that we may ever hereafter serve and please him in newness of Life; to the Honour and Glory of his Name: And all this thro' Jesus Christ our Lord.

And now the whole Congregation having with one Heart and one Voice humbly confess'd their Sins to God, and with great Earnestness and Devotion implor'd his Mercy and Pardon; for their Comfort and Encouragement the Priest rises up, and declares,

§. XV. The ABSOLUTION in the Form immediately following the Confession. *Almighty God our heavenly Father, &c.* I have in the beginning of this Letter said something of Absolution in general, and therefore shall not resume it in this place. Only this I shall add, That (as our Church well expresses it, in the first Exhortation to the Sacrament) *because it is requisite that none should come to the holy Communion, but with a full trust in God's Mercy and with a quiet Conscience.* This part of our Service is most edifying, that after the Confession of our Sins, the Priest should here again declare the Pardon of 'em to all that are duly qualify'd for it. For as the ancient Church receiv'd none to the Sacrament (who were under Penance) without Absolution\*, so our Church applies this General Absolution to all who come to the Holy Communion upon a charitable Presumption, that all such as offer themselves to the Lord's Table are sincere Penitents and true Believers: and as such, the Priest pronounces this Absolution by way of Pray'r, That God would have Mercy upon them, pardon and deliver them from all their Sins, confirm and strengthen them in all Goodness, and bring them to everlasting Life, thro' Jesus Christ our Lord. All which every penitent faithful Communicant applies to himself to his great Comfort and Satisfaction.

§. XVI. Then the Minister reads some comfortable Sentences out of the Holy Scripture, shewing what Encouragement we have to expect Pardon upon Repentance, viz. S. Mat. 11. 28. S. John 3. 16. 1 Tim. 1. 15. 1 S. John 2. 1. All which Scriptures are so many loving Invitations, and Declarations of the love of God and our Saviour, that no sincere Christian can hear them without rejoicing.

When therefore the Minister says, [*Hear what comfortable Words our Saviour Christ says to all that truly turn to him.*] Listen

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\* Cypr. de Lapsis.

Listen to him with Reverence and Attention, as unto Christ and his Apostles whole Words he reads unto you.

When he reads *St. Mat. 11. 28. Come unto me all ye that labour and are heavy laden, and I will refresh you.* You may devoutly say, *I labour, and am heavy laden under the burden of my Sins, Lord Jesus refresh me and give me rest.* When you hear our Saviour's Words out of *St. John 3. 16. God so loved the World, &c.* You may say, *I believe Lord, help my Unbelief.*

When he reads *1 Tim. 1. 15. This is a faithful Saying, &c. Let your Heart reply, I am a Sinner, Lord Jesus save me.*

When he reads out of *1 St. John 2. 1. If any Man sin, &c.* You may answer, *I have sinn'd, Blessed Redeemer be thou my Propitiation, and plead thou my Cause with thy Father.*

With these or the like pious Ejaculations you may privately answer to all these Scriptures when you hear them read; and whoever seriously and devoutly joins in this part of our excellent Service, will find that here *all things are done to Edifying.*

If any body should object, that such Confessions as these seem to infer that the Absolution formerly pronounced is to no purpose; let them consider, that the most pathetick Form of Confession that the whole Bible gives any account of, viz. *Psalms 51.* was compos'd, and, no doubt, offer'd up by Holy David, after the Prophet Nathan had, by God's direction, actually absolv'd him; therefore Absolution is no dissolving of our Obligation to Repentance, even for Sins which are forgiven.

Having therefore in the Words of the Church confess'd our Sins, and receiv'd Absolution, and heard some comfortable Scriptures read to us; then we are prompted by the Minister of God to begin our

§. XVII. Solemn Thanksgiving, in the Form of the primitive Church, *Lift up your Hearts.* And the People answer, *We lift them up unto the Lord.*

The Holy Sacrament being call'd in all Ages of the Church, the EUCHARIST, or the Sacrifice of Praise; we should but lamely perform this Duty without that part of it from which the whole seems to have taken this Name, We therefore begin the Thanksgiving part after the Pattern of primitive Antiquity\*, with these Words which were us'd both in the

Greek

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\* Cypr. de Orat. Dom. ubi supra, p. . of this Letter.  
Sacerdos ante Orationem, præfatione præmissa parat fratrum animos dicendo SURSUM CORDA, & dum respondet

Greek and Latine Churches. [As may be seen in the Quotations at the bottom of this Page.]

Then the Priest goes on; *Let us give Thanks unto our Lord God.* And the People answer, *It is meet and right so to do †.*

Priest. *It is very meet, right, and our bounden Duty that we should at all times, &c.* All which is taken out of the most ancient Forms, and having nothing that any Christian can except against, I need not trouble either you or myself with any long Discourse about them.

When the Holy Sacrament is administer'd upon any of the great Festivals of the Church; such as *Christmas Day, Easter Day, Ascension Day, Whitsunday, or Trinity Sunday.* There are,

§. XVIII. *Proper Prefaces*; appointed to give particular Thanks to God for the several Steps of our Redemption, as may be seen in the Words to be us'd upon those solemn Festivals in this part of our Service; which are now put into such general Terms, as to the time of their Celebration, that they who will not allow the 25th of *December* to be the Day of our Saviour's Nativity, may bless God for it in the Words of this Preface, [*viz.* for his being born AS AT THIS TIME] without any Scruple. And surely they who think they may bless God every Day for those great Mercies of the *Incarnation, Birth, Resurrection and Ascension* of our Saviour, and the sending of the *Holy Ghost*, and that they ought always to acknowledge the Glory of the Eternal and Undivided *Trinity*, I say they who can with a good Conscience do this every Day, (as all good Christians can) need not scruple setting particular Days apart for it: And this part of our Service is so unexceptionable, that even the Presbyterians at the *Savoy* Conference only quarrell'd at the fixing the precise Day \*, and at their Desire the Word [DAY] was chang'd to [TIME] and so stands, (which I must own is a good Amendment, since those Prefaces are appointed to be read seven Days after those great Festivals.)

When

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spondet plebs HABEMUS AD DOMINUM, admoneatur nihil se quam Dominum cogitare. *S. Aug. de temp. Ser. 44.* dicente Sacerdote SURSUM CORDA secure respondent [fideles] HABEMUS AD DOMINUM. *Apost. Canons, l. 8.*

c. 12. *Alliance of Divine Offices, p. 215.*

† *Apost. Can. ubi supra.* Cyril. Hieros. Catech. Mystag. 5. August. de Spir. & Lit. 11. Aug. de vera Rel. c. 3. Apud Comber *Comp. to the Altar, Part. 3. Sect. 15, §. 4. p. Folio 320.*

\* See the Account of the Proceedings of the Commissioners, &c.



When therefore upon any of the Five great Festivals the Minister adds one of the proper Prefaces after the first part of the Thanksgiving, let the whole Congregation join with their Hearts in praising God for the Mercy there commemorated; and after that, both Priest and People join Heart and Voice in the

§. XIX. TRISAGIUM. *Therefore with Angels and Archangels, &c.* Of the Antiquity of this Hymn, there is not the least doubt; it being in the Liturgies of S. Mark, S. James, S. Basil, S. Chrysostom, and in the Apostolick Canons, † (all which are very ancient.) And as to the Soundness of it, it is sufficient to quote *Isa. 6. 3.* and *Rev. 4. 8.* in which two places you will find it almost Word for Word.

It was call'd by the Greeks *Trisagium*; i. e. thrice Holy: And is an excellent Orthodox Acknowledgment of the Holy Trinity.

§. XX. After expressing our Thanks to God the Father, God the Son, and God the Holy Ghost, the Minister turns to the Altar, and there in the Name of the whole Congregation says this Pray'r.

*We don't presume, &c.* In which there is nothing which has given any Offence that I know of, but these, [*That our sinful Bodies may be made clean by his Body.*] This (say the Presbyterian Commissioners at the Savoy) seems to give less Efficacy to the Body of Christ, than the following Words do to the Blood. But this looks liker a captious Quarrel than an Objection taken up upon any ground from these Words; for that the Church or the Compilers of this heavenly Office, did not design any such distinction between the Body and Blood of Christ, nor to divide the Effects of them, is evident from the Words which the Priest useth in delivering the Consecrated Bread to the Communicants, viz. *The BODY of our Lord Jesus Christ which was given for thee, PRESERVE thy Body and SOUL unto everlasting Life.* Where the preservation of the Soul is attributed to the Body of Christ, as well as the washing the Soul in this Pray'r is attributed to his Blood. Which I think is a sufficient Answer to this Cavil.

§. XXI. Then follows the Pray'r of Consecration; which is so Essential to the Holy Sacrament, that it is no Sacrament without it.

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Our

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† See Comber *ubi supra*. §. 7. p. 521.

Our Saviour himself has taught us to give thanks or bless (i. e. to consecrate the Bread and Wine) before we can take and eat. And therefore thro' all the Ages of the Church, it was the constant Practice to consecrate the Elements, by repeating over them OUR SAVIOUR'S WORDS \*. It is by his own Institution that we perform this great Sacrament; it is by his Blessing that the Bread and Wine can ever be to us his Body and Blood; and by his own Words therefore it is that the Priest consecrates them to so Divine a Mystery. Our Church therefore following the Catholick Practice, has appointed her Priests to rehearse the Words of Institution, which changes the Bread and Wine from their ordinary Use, and makes them the *Memorials* of the blessed Body and Blood of Christ our Lord.

In this Pray'r the Priest addresses himself to God from the Consideration of his tender Mercy to Mankind, in sending his only Son Jesus Christ to suffer Death upon the Cross for our Redemption; who made there (by his ONE Oblation ONCE offer'd) a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World; and also did institute, and in his holy Gospel command us, to continue a perpetual Memory of that his precious Death until his coming again. From this Consideration he prays, that God would vouchsafe to hear us, and to grant that we, receiving those Creatures of Bread and Wine according to Christ's holy Institution, may be partakers of his most blessed Body and Blood.

Then follows the immediate Consecration. Who in the same Night that he was betray'd took Bread, &c.

It has always been the Practice of the Christian Church, to rehearse the Words of the first Institution in Consecrating the Eucharist, as both Dr. Comber and Dr. Nichols observe †. And hence it is that some of the ancient Fathers attribute the consecrating the Elements to Pray'r ‡, and others to the pronouncing the Words of Christ §. Nor is there any Contradiction in these two Opinions: For since the Words of the Institution

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\* Quomodo potest qui panis est, esse Corpus Christi? Consecratione: Consecratio igitur quibus verbis est?—

—Domini Jesu. Ambr. de Sac. l. 4. c. 4. Chrys. Sermon. de Juda Proditore. Ubi Christi verba deprompta fuerunt, jam non panis dicitur sed Corpus appellatur. Aug. de Verb. Dom. Sermon. 28. See *Compan. to the Altar*, Part 3. Sect. 17. p. 532.

† See Dr. Comber and Dr. Nichols in locum.

‡ Origen. contra Celsum. l. 8. Ambros. de fide.

§ Ambr. de Sac. ubi supra. Aug. de verb. Dom. ubi supra.

Institution were rehears'd either in the Pray'r or immediately after it, they may both be properly enough said to make the Bread and Wine the Body and Blood of Christ, in the Sense that the Primitive Church still believ'd the Sacrament to be so.

Since therefore the Catholick Church has always join'd these two together, viz. Pray'r, and the Words of Christ; our Church very wisely continues the ancient practice; first offering Pray'r to God *to bless his Creatures of Bread and Wine*; and then reading our Saviour's Words, by which *the Bread which we break becomes the Communion of the Body of Christ*: And *the Cup of Blessing which we bless becomes the Communion of the Blood of Christ*.

And indeed it is most reasonable to believe, that the Consecration is perform'd by these Words of our Saviour; for there is nothing in the Bread and Wine themselves, which can any way exhibit to us either the Benefits purchas'd by Christ's Death, or in any tolerable propriety of Speeches confer Grace: Nor indeed would the Blessing of them, in any Form of Words that could be devis'd by mortal Man, be sufficient to consecrate them to those holy purposes to which they now serve, without their being design'd by God himself to those Ends: Since then it is the Divine Institution and Appointment which makes the Holy Sacrament in any respect to become the Body and Blood of Christ, it must be consecrated and made his Body to all Believers by his Divine Word only\*.

And therefore our Church appoints, that at the pronouncing the Words [*took Bread*] the Priest should take the *Paten* (or Plate in which the Bread is kept) into his Hands, to imitate our Saviour's Practice. At the Words [*brake it*] he also breaks the Bread. And in this we preserve the first Institution and the Practice of the Primitive Church, where the Bread was first broken before it was distributed to the Communicants†. Which Practice the Romish Church has laid aside as to the Sacrament; and only keeps up a faint Resemblance of it in what they call the Sacrifice of the Mass, as distinct from the Eucharist. At the Words [*this is my Body*] the Priest lays his Hands on as much of the Bread as he designs to consecrate, by which he separates it from the rest, which may be us'd as formerly; but what is thus consecrated ought not to be converted to common use, nor taken out of the Church‡.

K 2

After

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\* See Comber on these Words, [*this is my Body*].

† Irenæus, l. 5. c. 4. Aug. Serm. 140. de Tempore, apud Dr. Nichols, of the Pray'r of Consecration.

‡ See the Rubrick after the Communion Service.



After the same manner the Wine is consecrated by taking the Cup into the Priest's Hands (as the Rubrick directs) and laying his Hand upon as many of the Vessels which contain the Wine as he thinks will suffice for the time, and saying over it our Saviour's Words. All which shew, that as the Church of England does not continue any thing in her Liturgy which the *Papists* have superinduc'd upon the Church of Christ out of Superstition, so neither will she throw away any ancient Usage when it may be restor'd without Sin and Danger. And indeed this Rubrick which directs the taking of the Bread and Wine into the Priest's Hand was restor'd (for ought I find) by the Importunity of the *Presbyterian* Commissioners at the *Savoy* Conference; for though it was always the Church's Practice before to consecrate the holy Eucharist after the same manner, yet there was no stated Rubrick at that time, directing the Priest to take the Bread into his Hand and to break it. Their Words are, "We conceive that the manner of CON-  
"SECRATING THE ELEMENTS is not here EXPLI-  
"CITE and DISTINCT ENOUGH, and the Minister's  
"BREAKING THE BREAD is not so much as mention'd)\*.

Now from hence I think I may fairly infer, that in the Opinion of the *Presbyterians* (at that time at least) the pronouncing of our Saviour's Words, and the breaking of the Bread was essential to Consecration: Or else, why did those Gentlemen object against the Pray'r of Consecration as defective. And there being then no other Objection against our Form of Consecration, I think it is plain, that nothing else was (in their Opinion) amiss in it, and since that was insert-ed at their Desire, I hope my Countrymen will like our Form the better for it.

After the Pray'r of Consecration, the Rubrick directs that the Minister (who officiates) shall receive in both kinds himself.

This is agreeable to the Practice of the primitive Church †, and very proper that they who administer the holy Sacrament to others, should partake of it themselves first. And the *Presbyterian* Commissioners at the *Savoy*, in the Liturgy which they propos'd, appoint that the Minister should receive first, and then give it to others.

The Rubrick likewise requires that it should be given to the *Bishops, Priests, and Deacons* (if there be any present.) This was appointed (as the first Rubricks have it) that the other Ministers may help the chief Minister; but I humbly conceive

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\* Exceptions against the Book of Common-Prayer in the Proceedings of the Commissioners, &c. p. 18. † Apost. Constit. l. 8. c. 13. Apud Nichols Note u.

ceive there is a further Reason for it, viz. to keep up the Distinction which was so ancient in the Church between Clerical and Lay Communion: Because the Clergy always received at the Altar, the People without the Rails\*.

The Church also enjoins that the Holy Sacrament shall be given in both kinds to the People, which is so expressly commanded by our blessed Lord, and so warranted by Catholick Practice, that it is strange that any Church should neglect it: But I shall not enter into the Arguments against the *Romish* Practice, since I don't address this Letter to them: And I know you are of our Opinion. [As to the People's receiving in the Posture of Kneeling, I have already said enough, p. 121.]

There is only one thing more in our way of administering the Sacrament, boggl'd at, viz. That the Minister delivers the Bread and Wine to every Person singly, and does not let the Congregation rather take out of the Paten or Dish, the consecrated Bread, and likewise give the Wine about one to another†. This I know is your Custom in *Scotland*: But (besides the Indecencies which the Ignorance of some may expose this sacred Ordinance to, if that Practice were allow'd, as some taking a greater Quantity of the sacred Bread than is proper, and eating and drinking with an Irreverence very unbecoming that Place and Occasion): I desire to know, since the Sacrament of the Lord's Supper is a Seal of the Covenant of Grace to every Believer, as well as Baptism, why it should not be particularly apply'd by God's Minister to every Person, as well as Baptism is ||.

It is said, that our Saviour did not give the Sacrament to every one of the Disciples, but to them all in general: But I think, this is only said, but not proved: For there is no express Text that necessarily infers any such Thing. For that in *St. Luke* 22. 17. *Take this and divide it among your selves*, is not to be referr'd to the Sacrament, but the Passover; for in the 19th Verse follows the Institution of the Eucharist. So that our Saviour's Practice in this being uncertain, it is no Argument against ours.

When therefore the Priest has received the Sacrament in both kinds himself, and given it to the other Ministers present; and comes to deliver you the consecrated Bread, let your Pray'rs and Meditations be all directed to Christ; and when he says, *The Body of our Lord Jesus Christ which was given for thee, preserve thy Body and Soul unto everlasting Life*; let your Hearts (if not your Tongues) say an humble and devout AMEN, (for

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\* Council of Laodicea, Can. 19.

† See the Exceptions of the Presb. Commissioners at the Savoy.

|| Hooker, Eccl. Polity. l. 5, §. 68.

to the ancient Church did \*, and so do most of ours, tho' not positively enjoined by the Rubrick.) And then with all Reverence and Thankfulness, take from his Hands the holy Bread which he offers you, and eat it, *feeding on Christ in your Hearts by Faith with Thanksgiving.* And so likewise when he brings you the Cup.

It is not my Intention to discourse of the particular Acts of Devotion and Praise, which worthy Communicants ought to exercise at that time, for those I refer you to the *Whole Duty of Man*, or such other Books as you think proper. I shall not therefore insist longer upon the Act of Receiving, I pray God all who come to the holy Altar for that purpose, may be so fitted and prepar'd for it, as that they may truly eat and drink the Body and Blood of Christ to the Food and Nourishment of their Souls.

The Rubrick directs, that [*if the consecrated Bread and Wine be spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed: Beginning at [OUR SAVIOUR CHRIST in the same Night, &c.] for blessing th<sup>e</sup> Bread: And at [likewise after Supper] for blessing the Cup.*] And indeed this is absolutely necessary: For since a *lawful Priest's consecrating the Elements by our Saviour's Words*, is of the very Essence of the Sacrament, any Bread or Wine not so consecrated, are still common Bread and Wine, and as such never can be the Body and Blood of Christ to those who receive them.

The next Rubrick appoints, that [*when all have communicated, the Minister shall return to the Lord's-Table, and reverently place upon it what remains of the consecrated Elements, covering the same with a fair Linnen-Cloth*]. This was an ancient Custom †, and is still very decent, as shewing a particular Regard to that Bread and Wine which has so lately represented our Saviour's Passion; and therefore is never afterwards to be apply'd to ordinary Uses.

Thus I think I have explained this Part of our Communion-Service, in as short and plain a Method as I could. I come next to the

§. XXII. *Service after the Communion.* And here we begin with THE LORD'S-PRAYER. And certainly it can never be more proper than after the Holy Communion. For having now fed our Souls with Christ's Body and Blood, it is very just

\* Ambr. de Sacram. l. 4. c. 3. Cyr. Catech. Myst. 5. Aug. Resp. ad Oros. qu. 49. apud Comber Comp. to the Altar par. 3. sect. 18. §. 1.

† See Dr. Nichols's Note upon this Rubrick.



just that we should open our Mouths in his Praise; and what Words so fit for that as his own. This was the early Practice of the Church. St. *Ferom* tells us, 'That Christ taught his Apostles, that every Day in the Sacrifice of his Body, the Faithful should be bold to say, *Our Father*, \* &c.

In this holy Pray'r the whole Congregation is to join; surely every devout worthy Communicant will, with Heart and Voice, in praising and worshipping God and our Saviour, for the great Blessing they have so lately tasted.

§. XXIII. After which follows two excellent PRAY'RS, which contain both a Supplication, an Oblation, and a Thanksgiving. I have seriously consider'd them more than once, and finding nothing liable to any Cavil in either of them, I don't conceive there is any Necessity of justifying them. I did indeed once intend to have paraphras'd them, and several others in our Liturgy, after the Example of Dr. *Comber*, and Dr. *Nichols*; but (with all due Respect to those two Great Men, whose Books I very much esteem, and am very much oblig'd to, thro' this whole Performance) I must confess I think the Pray'rs of our Liturgy (just as they are) do to me, carry a Spirit of Devotion and Strength of Expression, which no Paraphrase that I ever saw can be thought to come up to: I therefore chuse to leave them to your Consideration in their native Simplicity, wherein you will find to a Mind religiously dispos'd, such an elevated Strain of Piety, as can't fail of raising your Minds to the highest pitch of devout Thankfulness; and whoever with an honest Heart gives up himself to God Almighty in either of these Forms which the Minister shall pitch upon, and seriously endeavours to make good in his Life and Conversation, the Obligation he lays himself under at this holy Season, will find his Soul fir'd with Love to God and his Saviour, and will allow the Edification of this part of our Liturgy, and ble's God that he has an Opportunity of joining in a Service where he can truly say he has *pray'd with the Spirit, and pray'd with the Understanding also*.

§. XXIV. Then follows that most ancient Hymn†, call'd *The Angelical Hymn*, because it begins with the Song of the Angels at our Saviour's Birth: *Glory be to God on high*, &c. and well known in the Church of God, by the Title of *Gloria in excelsis*.

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\* Hier. in Pelag. l. 3. See Aug. Ep. 59. Greg. l. 7. Ep. 63. Ambr. de Sacr. l. 5. c. 4. apud Combr. Comp. to the Altar. Part 4. Sect. 19. §. 2.

† Clement, Constitut. l. 7. c. 48. Concil. Tolet. 4. Can. 12. See Comber's Comp. Sect. 22. §. 1.

*celis.* Here both Priest and People (after the Example of our blessed Saviour and his Apostles) join their Hearts and Voices in singing or saying an Hymn: In which we bless God above all for his many and great Mercies, that by his Son Jesus Christ, has sent *Peace on Earth* by reconciling us to God, and shewing his wonderful *Good-will towards Men*, by purchasing our Redemption by the Body and Blood of Christ, of which we have but now been Partakers.

We therefore with Hearts inflam'd with Love and Gratitude, *praise him and bless him, we worship him, we glorify him, we give Thanks to him for his great Glory.* And all this address to our great Lord and heavenly King God the Father Almighty. Then we address ourselves particularly to God the Son, we acknowledge him to be the Lord, the only Begotten Son, the Messiah or anointed Saviour Jesus Christ, the Lamb of God, the Son of the Father; from the Consideration of all which, but especially his *taking away the Sins of the World*, we beg of him to *have Mercy upon us*; and because we are now more encourag'd to address our Pray'rs to him, since we have been admitted to the great Honour of feeding at his Table, we repeat the same Petition, *Thou that takest away the Sins of the World, have Mercy upon us.* And since we cannot represent him to ourselves under a more endearing Character than that of having taken away Sin, we pray that he *who takes away the Sins of the World, would receive our Pray'r.* And because to crown the Work of our Redemption he ascended up into Heaven, and there liveth to make Intercession for us, we pray, *Thou that sittest at the right Hand of God, have Mercy upon us.*

Nor is there any vain Repetition here, but according to the Example of our Saviour in his Agony, the blind Man in the Gospel, and the whole Catholick Church in all Ages, we cry to Christ for Mercy, and with a becoming Earnestness and repeated Devotion, we again beg for Mercy and Pardon, which we can never do too often. And why we should not think that our repeated Pray'r for Mercy will prevail with Christ (provided it be devout) now, as well as in the Days of his Flesh, I don't know.

The latter part of this Hymn is an Acknowledgment of the Blessed Trinity, as well as owning the Divinity of our Saviour. *For thou only art holy, &c.*

Indeed this whole angelical Hymn, is both an admirable Thanksgiving and a most excellent Pray'r, and there is not one Word in it, but what is taken out of the Holy Scripture\*; and whoever reads the Pray'rs and Hymns compos'd

\* S. Luke 2. 16. Rev. 12. 12. Rev. 5. 15. S. John 1. 14, 29, 36  
Col. 3. 1. Rev. 15. 4. 1 Tim. 6. 15. by

by the *Savoy* Commissioners to be us'd in stead of our excellent Liturgy, will find more Repetitions in substance, tho' perhaps the very Words not repeated. For Instance, *Give us Repentance unto life.* — *Give us that broken contrite Heart.* — *Create in us a clean Heart, and renew a right Spirit within us.* *Take out of us the old and strong Heart, and give us a new and tender Heart* †, &c. And in your Extempore Pray'rs, you often pray to God to *have mercy upon you*, and perhaps in the next Sentence, to *be merciful unto you*, or to *shew you Mercy*: At another time you beg of him to *forgive your Sins*, and immediately after to *pardon your Offences*, or *blot out your Transgressions*. And why we may not twice beg of God to have Mercy upon us, as well as to say once *Lord have Mercy*, and anon to pray, *Lord be merciful unto us*, is a nicety that I don't well understand.

When therefore the Minister begins the Hymn of the Holy Angels; *Glory be to God on high*, &c. Let the whole Congregation join Heart and Voice, and repeat this excellent Thanksgiving, which was of very early use in the Primitive Church † before there was such a thing in the World as Popery.

After this is done, the Priest prays in one or more of the Forms which are to be found after the Blessing. These Collects are compos'd with such a true Spirit of Devotion, that I'm sure no Christian can dislike them; I shall not therefore insist upon them, but only to exhort you earnestly to join with the Minister in them, when ever upon any occasion he uses them; and indeed if you use them in your Families and private Devotions too, you will find them very edifying.

Then the Bishop (if he be present) dismisses the Congregation with the Blessing; because *the less is blessed of the greater*, Heb. 7. 7. If the Bishop is not there, the Priest says,

§. XXV. *The Peace of God*, &c. I hope I shall not need to vindicate this part of our Service, since it is to be found in the Holy Scripture, with only such alteration in the latter part of it as makes it (from a good Jewish Benediction commanded by God himself) a very Orthodox Christian Blessing expressing our Faith in the Holy Trinity. The first part of it is taken out *Phil.* 4. 7. and 2 *S. Pet.* 3. 18. And the latter part is only a Christian Paraphrase upon *Numb.* 6. 24, 25, 26, by turning the *LORD* thrice repeated there into the *Father*,  
Son

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† See the Confession of Sin in the Petition for Peace; p. 28.

‡ Clem. Const. l. 7. c. 48. vide Comber Comp. to the Altar, Part 3. Sect. 22.



*Son and Holy Ghost* in ours; which I hope you will not dislike.

After therefore the Priest, or Bishop, has pronounced the Blessing, which the whole Congregation is to hear with Humility and Réverence, you may recommend yourselves to God privately, in such a Form as shall best suit your Circumstances, or in one of the Collects of the Liturgy: Such as these noted at the bottom ||; to which you ought always to add the Lord's Pray'r. After which you may rise from your Knees, and depart in Peace, and *the God of Peace be with you.*

AND THUS I have gone thro' the whole ordinary Lord's Day Service, and the Celebration of the Blessed Sacrament, according to the use of the Church of *England.*

I did at first design to have taken in the whole Liturgy; but finding that what I have already done, has swell'd to a greater Bulk than I design'd, and being oblig'd to add an Appendix to it, I chuse to defer what I intended upon the occasional Office, to another opportunity; which I will take (by the Blessing of God) if I find that what I have now offer'd shall be of any Service to my Country.

May I take the liberty now to address myself in the Spirit of Meekness to those of the Presbyterian Perswasion, that they will but consider seriously and without prejudice THE COMMON PRAYER BOOK as an ordinary Book of Devotion, abstracted from its being a stated Form of publick Worship; and read the preceding Sheets (or the better Expositions of Dr. Comber and Dr. Nichols) in Vindication of any Passages they except against, and they will find that any private Christian may with great Edification make use of the Pray'rs contain'd in it, in his Closet or Family; and if so, I cannot see why its being commanded by Authority should make it unlawful. Tho' if you should think that the imposing it upon you, is a restraining your Christian Liberty; you are safe as to this, since it is not impos'd on you, but recommended as a more excellent way.

Consider, I beseech you, the Practice of the Jewish and Christian Churches in all Ages; and you will find that even before and since, immediate Inspiration ceas'd, they serv'd God in publick by STATED LITURGIES\*. Look to the Re-form'd Protestants thro' all Europe, and you will see that they always did, and do to this Day worship God by PRESCRIBED FORMS.

Thus

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|| *Fourth Sunday after Epiphany: 2d Sunday in Lent. 1st, 2d, 3d, 4th, 6th, 7th, 9th, or the 17th Sundays after Trinity.*

\* See, p. 9, 10, 11.

Thus *Luther* made a Liturgy for the Church of *Wittenburg*; And all the Lutheran Churches have a stated Prescrib'd Form, which they constantly use †.

That *Calvin* approv'd of Liturgies, is plain from his Letter to the (then) Protector of *England*, where he says, That the Form of Pray'r and Ecclesiastical Rites should be certain, from which it may not be lawful for any Minister to vary in the Exercise of his Function. And the Reasons he gives for it are very good; viz. 1. The Weakness and Ignorance of some, 2. For the sake of Uniformity, 3. To avoid Novelty \*. And he himself made a Liturgy, which is us'd to this Day both in *Geneva* and (where they dare do it) in *France*, And even in *Holland* they have a Set Form of Pray'r. And our Country-man Mr. *Knox*'s Liturgy is yet extant, and not deny'd by the Author of the Dialogues, in his Letter from the Countryman to the Curate.

If then all those foreign Divines, whose Authorities you seem to depend much upon, and especially Mr. *Knox*, whose Principles as distinct from ours you glory in and boast of: If, I say, all these have declar'd against you in this point, in fine, if there is not a Christian Church real or pretended in the whole World (except yourselves) that wants a Liturgy, I beseech you leave this affected Singularity, embrace our Liturgy, or in God's Name make a better; and when you do, we shall not seek to recommend ours.

But as to you my Brethren of the Episcopal Communion, who always declar'd yourselves for Forms, and taught your People the Lawfulness and Expediency of them, who lamented the looseness of Extempore Effusions, and often wish'd you had a Liturgy, I should be sorry that it should prove a difficult Task to reconcile you to the use of the Common Pray'r Book. You must find upon reading it, that for Substance it is agreeable to that Form of sound Words which you have believ'd and taught: And since you have always, even in the worst of Times, and when you were in a state of Persecution, profess'd to adhere to the Doctrine and Practice of the Primitive Church, (as indeed you have in many things) let it now appear that it was not your fault that you wanted Uniformity in Worship. If there be any of your People who entertain Scruples at the Liturgy, it is because they are not acquainted with it. Use them to it for some small time, and by the Blessing of God they will like it, if you be hearty and sincere in recommending and explaining it to them.

I hope

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† *Comber's Hist. of Liturgies*, 8vo. Part. 2. p. 306.

\* *Vide Calvin Ep. 87. ad Protect. Angl.*

I hope you will not take amiss the Freedom I here use toward you: For I don't take upon me to prescribe to those who have both more Learning and Experience, than I can pretend to; but as I undertook this Task for the benefit of my Country-men, so I hope you will give me leave earnestly to beseech you that you will not neglect this happy Opportunity, now put into your Hands by the good Providence of God, and the Indulgence of our most Religious Queen, to unite the small Remains of the Episcopal Church of Scotland in Worship, as well as Doctrine and Government to the best and purest Church this Day in the Christian World. If ever it should please God to open the Eyes of those who differ from the Truth and you, that they should desire Episcopal Ordination, and the Re-establishment of that Divine and Apostolical Government, you would find even Episcopacy lame and imperfect without a Liturgy, as you know it has hitherto been. And what a preposterous thing it would be, to see in one Kingdom two Churches (agreeing exactly in Doctrine and Government) differing so widely in Divine Worship. I hope you will pardon me if I say, You can't answer it to God Almighty, if you don't use all your Endeavours to settle that Worship among your People, which has been found in *England* to be the best Fence against Popery and all other Heresies; and the laying aside of which in the great Rebellion, was one great occasion of all the Schism and Divisions which have so infested us ever since.

I will here make use of no politick Reasons to persuade you to embrace the Liturgy, (tho' those might be brought to recommend it) I shall only press it upon you from this one Consideration, that you, as well as the Church of *England*, may pray with the Spirit and pray with the Understanding also.

I am,

Your most affectionate Country-man

and

Most faithful Servant.

A P P E N -



## APPENDIX.

**W**HEN most of the Sheets of the Letter were transcrib'd for the Press, I had two Pamphlets sent me, call'd *DIALOGUES BETWEEN A CURATE AND A COUNTRY-MAN*. I have read them over with some Care, and intended to have new modell'd the whole for their Sakes; but finding nothing in them that has not been objected to the Liturgy before I was born, and answer'd more than once by *English* Divines, and many of those Objections taken notice of in the Letter before I saw the *Dialogues*; I therefore chose to print it as it is, and add this *Appendix* in answer to such Exceptions as are there made, to which I have not apply'd my self particularly in the *Letter*.

I am not concern'd in his first Insinuation of bringing in the Pretender; that is foreign to my Business at present: But if I am not mis-informed, the *Presbyterians* in *Scotland* drink *K.* & the *8th's* Health, and have made as publick Declarations against the Oath of Abjuration as their Neighbours. And if our Author has taken it, which I don't know, many of his Brethren have not.

The first Objection brought against the Liturgy, is p. 4. of the 1st Dialogue, viz. the Charge of Popery; and that is made out from *K. Edward VI.* the Pope, and *K. James* the VIth.

I have in the Letter vindicated every Passage in our Lord's Day Service, and the Office for the Communion, which I have heard charg'd with Popery; but I shall now say something of it in general, which I hope may pave the Way for answering the Instances brought to prove the Charge.

I will not suppose that our Author industriously runs into this Objection, as into the Cant of a Party to keep up the Difference: I hope he is a Man of Ingenuity as well as Sense: If therefore I can justify the Liturgy as to this Point, I shall think to hear no more of it from him.

I shall therefore enquire what Popery is, and then see whether there be any thing of it in our Prayers.

I hope

I hope neither the Author of the Dialogues, nor any Man of Sense of his Persuasion, will call any thing Popery, because it is used in the Romish Church: For that were to call the Christian Religion Popery; but (as I take it) *Popery is something superinduc'd upon the Christian Religion, by the Authority of the Church of Rome, contrary to the Holy Scriptures and the Practice of the Catholick Church in the first and best Ages.*

If any Body thinks, that this is too loose a Notion of Popery, I am sorry for it: But let them consider it well, and then tell me whether they think in good earnest, that any thing can be justly charg'd as an unlawful Term of Communion with any Church but what is *contrary to the Word of God and primitive Antiquity.* For my own part, I sincerely declare, were I in any Country where the *Doctrine, Worship, and Government,* were *Apostolical and Primitive,* (and that I look upon to be Divine) and where I could find nothing impos'd as a Term of Communion, which were *plainly contrary to the Precepts of Christ and his Apostles and the Practice of the first and best Ages of Christianity,* I should think it as great a Sin to make a Schism in that Church, by either separating myself, or encouraging others to separate from it, as to break any other Precept of the Gospel. Nay, I will go a Step farther, and yet very safely: Were I Member of any Church, which in *Essentials of Faith, Worship, and Government* held the *Apostolical and Primitive Rules,* but by *virtue of her own Authority,* had imposed Ceremonies which the Holy Scripture has not appointed, nor were ever known in the Primitive Church, but were of Yesterday; tho' I do freely own that I am as little fond of Novelty in Religion as any Christian in the Queen's Dominions, and had I a Vote in imposing Ceremonies, I would withstand such to my utmost Power; yet *when they were once enacted by the Governours of the Church* (provided always that they were not *contrary to the Word of God, and plain Apostolical and Primitive Precept*) I would submit to them quietly, and practice them religiously, rather than give the least Disturbance to the Peace of that Church whole *Determination (in all indifferent Matters)* every good Christian ought for Conscience sake to obey.

I will not now go thro' all the Superinductions which the Church of Rome has made upon Christianity; the present Consideration is Worship: I will then from my former Definition of Popery, shew you wherein it consists with Relation to Worship. And it is in these Particulars.

1. In their forbidden antisciptural Addresses of their Prayers and Praises to wrong Objects; in their vain and impious Adorations of Saints and Angels, the Cross and Images, This I say is not only without Warrant from the Scripture  
and

and the first and best Ages of the Church, but expressly against both (as I could prove, were I disputing against Papists) and brought in by the Authority of the Church of *Rome* alone, as a stated part of their Worship.

2. In having their Worship in an unknown Tongue, which renders it useless to the Unlearned, contrary to the express Words of Scripture, and the Example of the whole Catholick Church for many Ages.

3. In depraving and corrupting the most solemn Parts of the Christian Worship [the holy Sacraments] by Pray'rs contrary to sound Doctrine \*, by Transubstantiation, by denying the Cup, and offering Sacrifice for the Living and the Dead, and such like Practices, contrary to the Word of God and primitive Antiquity.

4. Imposing Apocryphal Writings upon Christians, and requiring Assent to them as to the Word of God. For tho' I will allow the Christian Church a considerable Authority in ascertaining and proving the holy Scriptures (join'd with other Proofs, yet no particular Church has Authority to make Canonical Scripture, nor to receive any Writing (how good soever) into the sacred Canon, contrary to the plain and known Principles and Practice of the first and best Ages of Christianity. To this I add their forcing their own Interpretation of Scripture upon us.

5. Imposing a burdensom Number of Ceremonies by her own Authority, and placing a Vertue and Efficacy in the Use of 'em equivalent to the Vertue of Sacraments, contrary to Scripture and Primitive Antiquity.

These I conceive, are all that we can charge of *Innovation* upon the Papists, with respect to Publick Worship.

And now I challenge all the World to shew one Footstep of any of these in the *English* Liturgy.

Our Pray'rs and Praises are directed to God alone. Our Worship is in the Common Language of the Country, understood by all. Our Sacraments administer'd in the Words of Scripture, and the earliest Antiquity, without any new Whims of our own Invention. Our Scripture the pure Word of God, as it has been own'd by the whole Catholick Church; and when we read other Books, we read them as *Apocrypha*, and don't so much as alledge that they are Canonical: And as to the Interpretation of Scripture, our Church forces no Man to believe any Sense of hers of any one Text in the Bible, contrary to the Sense of the first Ages of Christianity. And lastly, the Ceremonies of our Church, are so few and decent, that none need to find fault with them, and we declare that we are

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\* See the Prayer when the Salt is put into the Child's Mouth. Office of Baptism.



so far from placing any Vertue or Efficacy in them, that on the contrary they are so indifferent that they may be chang'd as the Governors of the Church shall see cause †.

If any one can shew any Popery in the Liturgy, let him give the Instance, but till then, general side Wipes and uncharitable *Inuendum's* are not fair.

Having premis'd thus much; I come to his Proofs. The first is that of King Edward VI. in his Letter to the *Devonshire* Rebels, where he says that the Liturgy is the Mass in English, *only some things taken out which would have been a Shame to have heard in English.*

If the King was advis'd to sooth Rebels by good Words, (as that History and the very Letter it self shew) I don't see that can be any Argument against the Liturgy, since the very Words quoted by our Author overthrow his Argument for those *few things* (which the King says were *taken out*) were the Substance of the Popish Corruption that ever was in it. If you or I should tell a Papist, that our Creed is the same with the Trent Creed, *only a few things omitted in ours which the Romish Church had foisted into that*; would it therefore follow that the Apostles Creed (which is ours) were Popery. If there was really at that time *viz.* in the first Book of King Edward VI. any thing in the Liturgy which seemed to favour the Popish Errours, particularly with relation to Transubstantiation; (tho' the Words do not infer any such Doctrine, but only the real Presence which I have shew'd to be a Protestant Doctrine\*) yet they being long since laid aside, as also that part of the Pray'r for the whole State of Christ's Church militant, *which recommends those who now rest in the Sleep of Peace to God's Mercy of Everlasting Peace*; I say, these being long since laid aside, I have no occasion to justify them, nor indeed can they with any Reason be brought (how innocent or antient soever they may be said to be) as Arguments against our Liturgy as now it stands.

But after this was struck out and the Liturgy mended (as our Author, out of Ridicule terms it) *viz.* in Queen *Elizabeth's* time, yet it was (in his Opinion) so near the Mass Book that even the Pope himself was content to establish it upon Condition that she would join herself to the See of *Rome.*

In answer to this. I suppose that the *Pope's Supremacy* is the Hinge of the Popish Structure upon the Christian Religion; and that once submitted to he may mould any Church as he pleases, (and as he has done heretofore:) so that what-

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† See the Pray'r Book [of Ceremonies] before the Calendar.

\* P. 23 of the Letter.

ever Concessions he might out of Policy make to reduce a potent Prince and great Kingdom under his Obedience, I think those will never amount to a Proof of our Liturgy's being like his own at home. If a Presbyterian Teacher (speaking of the Devil's Wiles) should tell his Congregation, that the Devil is not to be trusted, for he would not stick to give them leave to go to publick Prayers twice a Day, and to the Communion once a Year, provided they would agree that he should have the Management of them for all the rest of the time: Would any one conclude from that Speech, that the Teacher was of Opinion that the Devil lov'd Prayers and Communion? I need not make the Application.

If King James call'd (nay thought) the *English* Liturgy an ill mumbled Mass, while he was under the Prejudices and Mispresentation of Presbyterian Education, and was then himself but young, he understood both Popery and the *English* Service better afterwards, than to continue that Opinion: And indeed his own managing the Hampton-Court Conference (almost without any Assistance) is Demonstration, that he both understood and lov'd our Liturgy, as I hope all honest Presbyterians will when they know it as well as his Majesty did.

Our Author's Wit, p. 5. of the Tinker's mending, I think is but lamely made out, by the leaving out that one Petition in Q. Elizabeth's Liturgy, *From the Tyranny of the Bishop of Rome*, &c. Suppose now (which I believe indeed was the Reason) that the Queen and the Bishops had then a Mind to reconcile the *English* Papists to the Liturgy, and for effecting it, did (with a good Christian Intention) put out that Petition which was enough to frighten Men of their Principles at the very Threshold, will that argue that therefore the Litany is more Popish than it was in King Edward's time? I never heard that striking out was Popery, but always believed that the Popery of Worship consisted in putting in things into it which ought not to be there.

Unless therefore that our Author can shew some thing put into the Liturgy of our Church, which is truly Popery, i. e. something superadded to our Worship by the Authority of the Romish Church which is contrary to God's Word and the Principles of the Primitive Church, neither he nor any one else can ever infer his Conclusion, viz. That the *English* Liturgy either is or favours Popery. And when that is fairly done (as certainly it may be, if it be true) I for my part (and I think I may venture to stipulate for the whole Clergy of England) will recant that Error.

His Objection p. 6. of omitting some Chapters of the Old Testament, and the Revelation is answer'd in the Letter, §. 10. p. 33. I shall only add, that the Objection does not

found very well from a *Presbyterian*. With what Face can any Man of that Persuasion (especially if he is a Teacher) blame the Church of *England* for omitting a few Chapters in their publick Assemblies, when THEY lay aside the Bible by the Lump? Is it worse in US to chuse a more edifying Chapter than another, than it is in THEM to make no Choice at all? We don't forbid our People to read those at home which are omitted in the Calendar; so that they have as good Reason to be acquainted with *Leviticus*, &c. as the *Presbyterians*, because they may read them at home as well as they; and they must be better acquainted with the rest of the Scripture, because they hear it read in Church as well as at home, which the others do not.

Of the *Apocrypha*, see p. 34. of the Letter. The Story of *Tobit* 6. of the Angel and *Tobias* eating the Fish, is not so ridiculous as our Author would make it. There is nothing in the whole Story but what is not only possible, but reasonable enough: For the Text does not say that they eat the whole Fish: So that the Witticism of the *Angel's and Young Men's Stomachs*, is quite spoil'd. Or if they did, allowing the History to be true (which I believe would trouble our Author to disprove) stranger things have been done by Angels without the Help of a Young Man. Nor is there any thing either contrary to sound Doctrine, or vain and foolish in the Method of conjuring the Devil (as he phrases it.) If God shall be pleas'd to use such a Method to perform any Miracle as to make it seem the Effect of a natural Cause, to conceal (for Reasons best known to himself) his own immediate Hand in it, there is no Reason why the Liver and Heart of a Fish should not serve as well as any thing else. But whether this Story be true or false, the Instructions given by the Angel (whether real or pretended) are without exception, and fit for any Christian Assembly.

As to the Story of *Bel* and the *Dragon*; there is no conjuring in it, but a natural and sagacious Way of discovering to the King the Cheats and Imposture of his heathen Priests. And if our Author's Romantick Heroes do no more inconsistent Pranks than *Daniel* is here said to do by the Spirit of God (which we all know the true *Daniel* had) all his Romances may pass for true Histories.

His Exception against *Ecclesiasticus* 12. 5. *Dial.* 1. p. 8. will equally lie against the 109th *Psalms*, and the Apostle's forbidding to *bid wicked Men, God speed*.

His Observation upon *Ecclesiasticus* 30. 12. is not just, nor are the Gentlemen of the Faculty at all affronted by it; for it is no more than this, that he that is a Sinner shall bring upon himself, or be visited by God, with Sickness, and so fall into the



the Hands of the Physician, which (with all due Respect to those of that Profession) is no very desirable State.

The Exception, p. 11. against the Translation of Ps. 135. 28. may be very easily reconcil'd; by taking the Word [they] in that Verse either for *Moses and Aaron*, or for *Pharaoh and the Egyptians*.

But since the Objection lies against the Contradiction between the two Translations, the great Question is, Which of the two is agreeable to the Original? Mr. Johnson (in his *Holy David and his Old English Translators clear'd*, or (under another Title) *The Psalter or Psalms of Holy David, according to the Translation us'd in the Common Prayer Book*; printed for R. Knaplock, London, 1707.) says, p. 66 of the Notes, at the end, That these Words ought to be translated by way of Interrogation, *Did they not rebel against his Word?* And this he supports by the Coherence: For v. 27. the Psalmist says, *They* (i. e. *Moses and Aaron*) *shew'd his Signs* [or Tokens] *among THEM* [i. e. the *Egyptians*] *and Wonders in the Land of Ham*. And then, v. 28. *He sent Darknes, and it was dark; and rebelled they not against his Word?* That the Word *THEY* ought to refer to the *Egyptians*, seems very reasonable; "Be-  
" cause (says he) it was not the Design of the Psalmist to  
" shew that *Moses and Aaron* did not rebel, but that the  
" *Egyptians* did: And therefore God turn'd their Waters into  
" Blood, &c. Where the Word [THEIR] seems to refer to  
the same People to which the Word [THEY] in the former  
Verse. And if this Conjecture be true, (which indeed is very  
reasonable) then translating the Interrogation [*Did they not  
rebel?*] by the Affirmation [*They were not obedient*] is very  
proper and very frequent; particularly in the Gospel. What  
S. Mark puts as a Question, *ch. 11. v. 17.* and *ch. 12. v. 24.*  
S. Matthew relates affirmatively, *ch. 21. 13.* and *22. 29.*  
And upon this account the Old Translation is juster than that  
in the Bible, and therefore can't be any Objection against the  
Version in the Liturgy. But since every one at first sight  
will, by common Reason, be taught to refer the [THEY] in  
the Liturgy Translation, to *Pharaoh and the Egyptians*; and  
the [THEY] in the Bible to *Moses and Aaron*; and since both  
are Sense, and both true, I can't see such Inconvenience from  
this Mistake (if it be one) as to make a noise about to disturb  
a Church.

Of vain Repetitions which our Author objects to us, p. 11.  
I have spoke more than once in the Letter. And shall  
only here add, That Extempore Pray'rs are the most liable to  
vain Repetitions of any sort of Pray'rs in the World: And I  
will appeal to all that frequent them, (and are not Bigots)  
whether the same Petition is not often put up (if not in the

very same Words, yet at least in synonymous Terms) in one Pray'r. I hope what is Vertue in a Presbyterian, does not immediately turn Vice by being practis'd by us. But he is much mistaken in asserting, that in those things which he calls vain Repetitions, our Reformers took their Pattern from the *Romish Ritual*; for I have already shew'd the contrary \*. And it will be plain to any unprejudiced Person, by consulting the Liturgies mention'd in the Page here referr'd to, that those very Sentences which the Dialogue censures as *vain Repetitions*, are often repeated in more than one *ancient Form*, compos'd before there was such a thing as Popery (properly so call'd) in the Christian World.

Of Buccaneers and Robbers see p. 96, 97. of the Letter.

I should have thought there had been no great necessity of the Country-man's asking, (as he here does) *Do you think it true, Sir, that every one in Baptism becomes a Member of Christ, a Child of God?* p. 13. And had I been to answer the Question, I should have made no *if's* or *but's* in it; for I see no cause for mincing the matter with *the Church does not mean*. Yes, The Church does mean and teaches that every one who is baptiz'd, is *by one Spirit baptiz'd into one Body, whether Jew or Gentile, Bond or Free*, 1 Cor. 12. 13. And that *as many as have been baptized into Christ, have put on Christ*, Gal. 3. 27. Now to be BAPTIS'D INTO ONE BODY, to be baptiz'd INTO CHRIST, and to have PUT ON CHRIST, are Terms, I think, as high and strong as being *Members of Christ*. And he that boggles at asserting this, taxes the Apostle with false Doctrine: For the Apostle argues in many places of his Epistles, That all they who are baptiz'd have *put on Christ*, that they are *all one in Christ Jesus*, Gal. 3. 28. And v. 29. *If ye be Christ's, then are ye Abraham's seed, and heirs according to promise*. And these same Persons whom in the 3d Chapter he calls *Heirs*, in the 4th Chapter he terms *SONS*, v. 6. so that every one who is baptiz'd, is a *Member of Christ* and *Child of God*.

Having then asserted this, I suppose our Author does not doubt but I yield farther, That all that are baptiz'd, are *regenerated by the Spirit*.

Well, I grant that too: And because I don't love, in Points of Doctrine, to speak without Book, the same Apostle S. Paul, Tit. 3. 5. calls Baptism *the washing of Regeneration*. And S. Peter ascribes *Remission of Sins* to Baptism, Acts 2. 28. And more expressly, Acts 22. 16. *Ananias says to Saul, Arise and be baptiz'd, and wash away thy Sins*. And shall I doubt to say, that one is *regenerated* when the Holy Scripture says it? Or

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\* Letter, p. 55.

Or shall I impute Sin to him, whose Sins are forgiven? The first Fathers spake the same Language, by calling Baptism *Illumination* †, *the Laver of saving Water* †, &c.

But this our Author says, p. 14. *contradicts the Observation of all the World: For many never give the least Indication of their being so, [i. e. regenerated.]*

To this I answer, that People may make a very false Judgment by the outward appearance of any Man; and (*as the Wind blows where it lists, and you can't tell whence it comes nor whither it goes*) the Seeds and Principles of Regeneration may be in that Man whom you believe to be a *Reprobate*. And as to Children, I know no Reason why *Regeneration* should be deny'd them tho' they don't shew it, any more than they can be deny'd to be reasonable Creatures before they be come to the Exercise of their Reason.

Nor is his Instance of *Simon Magus*, a sufficient Argument against *Baptismal Regeneration*: For I do say that he was regenerated by Baptism; and I have this unanswerable Argument for it, That the Scripture says expressly that *Simon himself BELIEVED also*, Acts 8. 13. By which Phrase is express'd, in more places than one or two, the Condition of Baptism, and consequently of Regeneration. Nor will our Author's Distinction [*of putting on Christ's Livery*] do; for the Apostle's Words in the Text quoted by him, viz. Gal. 3. 27. will not bear this Gloss. The Connexion between the 26th and 27th Verses, sheweth, that it is to *Baptism* that he attributes their *putting on Christ*. And indeed I don't see any Argument in his following Words, [*For they being generally aged Persons who are baptiz'd in the first times; and having nothing to encourage them to embrace the Christian Religion but Conviction of Conscience and a Prospect of a happy Eternity, they might be reasonably suppos'd (in the Judgment of Charity) to have been truly regenerate by the Spirit before they came to Baptism.*] I say I can't apprehend any Argument in this, unless he would (*in the Judgment of Charity*) allow *Simon Magus* to be regenerated too. For he was of Age, and had as little to tempt him as the rest, (for he knew nothing of conferring the Holy Ghost by Imposition of Hands when he was baptiz'd) And tho' Baptism does not work as a Charm, as our Author says from the Bishop of Sarum's *Exposition of the 39 Articles*, (for that's a blasphemous Expression apply'd to the Sacraments of Christ's Appointment) yet the Spirit of Grace is conferr'd in Baptism after a manner which neither

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Bishop

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† Justin Martyr.

† Cyr. Ep. 2. ad Donat. apud Comber Discourse of the Office of Baptism, Sect. 3.



Bishop Burnet nor our Author knows any thing of, *S. John* 3. 8.

Where he learn'd that the first Christians only *receiv'd Baptism as a Badge of their Profession, and a Seal of the Promises on God's part, and of the Christian Engagement on their own.* I don't know. But the Scriptures teach no such Doctrine, as the Texts above quoted abundantly shew.

Nor is it without Reason, nor contrary to Scripture to say, *That all receive spiritual Regeneration in Baptism, but that many lose it again,* (as he asserts *p. 15.*) for both Reason and Scripture prove it. Reason tells us, that it is in a Man's own power to be wicked, tho' he was once good, and to act contrary to Light and Grace, tho' he once had 'em; or else there can neither be Vertue nor Vice, and consequently neither Reward nor Punishment. Scripture tells you, that you may *FALL AWAY, tho' you were once enlighten'd, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come,* Heb. 6. 4, 5, 6. and chap. 10. v. 26. *If we sin wilfully after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin. That we may turn the Grace of God into wantonness. That we may grieve the Spirit by which we are sanctify'd.*

And however early People may choke the Seeds of Grace, so that afterwards they may never sprout up; yet it does not follow from thence that all who are baptiz'd have them not; any more than it would follow that there was no Seed sown in some Ground, because it is possible to prevent even the springing of one Grain, and very often it is so.

The next Objection is *p. 16.* against the *SIGN OF THE CROSS in Baptism.* Because it is not of *Christ's Institution nor Apostolical Practice.*

To this I answer, that many things are lawful as Circumstances of Worship, which are not commanded in Scripture, nor practis'd by the Apostles that we know of. Does our Saviour command that every Body should *receive their Name in Baptism?* or that they should only *be sprinkled with Water?* or that there should *be Prayers used before or after it?* Is there clear Evidence of Apostolical Practice in any of these? If not, then why should not the Want of Divine Institution and Apostolical Practice make *these Circumstances* criminal as well as *the Sign of the Cross?*

Is there nothing left to the Governours of the Church? surely there is. But no Essentials are in their Power; these are ascertain'd and determin'd by *Divine Appointment*, from which it is a Sacrilege to vary in a tittle. If then they have

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not Power in *Ceremonies* and *Circumstances*, they have Power of nothing, but are *Cyphers* in the *Church*.

Allowing then Authority in the Governours of the Church to appoint the Ceremonies of Worship, (which the Presbyterians themselves must admit, for otherwise they can never justify their own Practice in any one Part of Divine Worship;) then the Question is, to what Sort of Ceremonies their Power extends, and what are the Limitations of their Authority. And these I think may be reduced to these three Heads. 1. That they appoint no Ceremonies but such as are *lawful in their own Nature*. 2. Such as are *decent and edifying*. 3. That they don't impose them as *Sacraments* or *Divine Commands*, but as *Ceremonies* and *Concomitants* of those Parts of Worship they refer to. Let these three Rules be observ'd and I think we are safe from the Malignity of *uninstituted Ceremonies*.

Now that *the Sign of the Cross* in Baptism is agreeable to all these I think will be no hard Task to prove.

1. It is in its own Nature *Lawful*, because it is forbidden by no Law either Divine or Human; and I can have no Notion of the Sinfulness of any one Action in the World but what is *forbidden* by one or the other.

2. It is *decent and edifying*, because it very fitly expresses our Faith in Christ crucify'd, and signifies our Willingness to confess that Faith, and our Obligation to live agreeable to it. It is customary to express the *Initiation* or *Instalment* of any Person into any *new Society*, *Office* or *Dignity*, by some Sign or Ceremony not essential to the Initiation or Instalment it self: Thus they of our Author's Fraternity (if he be a Teacher as I am inform'd) use upon receiving a *Brother* into their *Order*, after Pray'r and Imposition of Hands (which I suppose they account to be the *Essentials* of his external Mission) to take their new Brother by the Hand one by one to signify their Approbation of him and then present him to the *Lay Elders* for their consenting *Shake*; thereby welcoming him into that *Order* which they presume he has received. If this be their constant universal Practice, (as I know it is done sometimes and I think not indecently) why may not some such Ceremony be us'd by the *Minister of Baptism* to shew that the Person lawfully baptiz'd is receiv'd into the Christian Church. And the Cross being the Instrument of our Redemption, I don't know a more decent Way of declaring a Person to be enter'd into the Church. Nor can any mere Ceremony be more edifying after one is baptiz'd than to instruct them that the *Cross* is what he must always glory in, and never be ashamed of. Nor,

3. Is the Sign of the Cross us'd (much less impos'd) as a *Sacrament* or *Divine Institution*, but purely as a *Ceremony* of *Ecclesiastical Appointment*. For Baptism is good and lawful without it, as is evident from omitting it in *private Baptism*: Which the Church would never allow in Case of a dying Infant or other Person, if she thought it *essential* to Baptism.

And indeed the Antiquity of it (which our Author does not dispute) long before Popery, shews the Innocency of it: Unless we will tax the best and purest Ages of the Church with Idolatry and Superstition \*. They tell us that signing with the Sign of the Cross, was a Custom of long and ancient Usage in the Church; nay, that it was an *Ecclesiastical Constitution*, which had prevail'd from the very Days of the *Apostles* †.

But from the *Antiquity of the working of Anti-Christ* (which was abominable and condemn'd) to argue against the Lawfulness of a *Primitive Custom*, which is laudable and never reproach'd till the last Century, I think is not fair. But our Author has turn'd himself into a Popish Priest, and p. 17. has overturn'd the Lawfulness of the Sign of the Cross, by asserting the equal Expediency of *Oyl*, *Salt* and *Spittle* in Baptism.

I'm afraid he would think that I were really what he perhaps only personates, if I should say that those Ceremonies are indeed lawful, and that if our Church had injoin'd them, I durst not separate from her for that Reason: And that I look upon our first Reformers to have been as stanch Protestants as any Presbyterian in *Scotland*, tho' they did retain the use of *Oyl* in Baptism with this Pray'r,

*Almighty God the Father of our Lord Jesus Christ, who hast regenerated thee by Water and the Holy Ghost, and has given unto thee Remission of all thy Sins: He vouchsafe to anoint thee with the Undction of his Holy Spirit, and bring thee to the Inheritance of everlasting Life. Amen.* 1 Book of K. Edw. VI.

But however he may think, I can't assert that the injoining such Rites are in their own nature sinful: Tho' *Salt* and *Spittle* seem to be very foreign and impertinent, and both new, and therefore justly rejected by our first Reformers. And since that of *Oyl* (tho' retain'd by them) is neither injoin'd nor practis'd by the Church of *England*, now it is no part of our Service, and therefore I have done with it.

Of

\* Tertul. de Corona Militis, c. 3. & de Præscript. Hæret. c. 40. Origen Hom. in Pl. 38. p. 1. Cypr. de Unitate Eccl. & de Lapsis.

† Basil. de Spir. Sancto, c. 27. Tom. 2.



Of Kneeling at the Sacrament. see the Letter, p. 121. I shall only add, in answer to his bold Challenge, That if he can prove sitting at the Communion to have been the Custom of the Church for the first thousand Years after Christ, I will recant all that I have said upon the Subject. So that I think, even according to his own Hypothesis, we are equal as to this Point: But I hope the Arguments us'd in the Letter, will turn the Scale to our side.

His next Exception is against the Office for Burial. *In sure and certain hope of the Resurrection to eternal Life.* This he censures, p. 20. as putting every body in Heaven almost e'er their Feet be cold.

Indeed had the Words been, *In sure and certain hope of HIS or HER Resurrection to eternal Life*, the Exception would have had a better colour. But I suppose our Author will not disown the *Apostles Creed*. Now we say there, *I believe — the Resurrection of the Body, and the Life everlasting.* Which I think is tantamount to a *sure and certain hope of the Resurrection to eternal Life*: And why we may not repeat this Article of our Creed at a Grave as well as any where else, I don't know.

But says he, *When the Priest visited him while he was sick, [he here speaks of the lewdest Fellow who dy'd of a Surfeit] he gave him peremptory Absolution: So that being both regenerated and absolv'd, what should hinder him to be sav'd?*

In this, I think, he seems to mistake the Intention of the Church, as if the Priest were oblig'd to give Absolution to every body, without any Consideration of their being qualify'd (in his Judgment) for it, or not. Indeed when a sick Person seems to be thoroughly sensible of his Wickedness, and heartily sorry for it, and humbly and earnestly desires Absolution; God's Ministers are to presume, in the Judgment of Charity, that such a Person is a sincere Penitent, and when (upon our Belief that all the Requisites of Remission are in that Person) we give Absolution to him; then it were judging another Man's Servant to think otherwise than well of his future State: And if we are in Charity to hope that a Person is forgiven upon a Repentance which we ourselves thought sincere (however wicked he had been in his former Life) I see no reason why we might not declare this Hope openly, even supposing those Words of our Office for Burial of the Dead, to refer to the Person deceas'd; which indeed they do not. I should be sorry to believe that our Author *designedly* omitted the Word [*The*] in his quoting of this part of our Service, to confine it to the particular Person to be bury'd, But that Word (how short soever) makes a great difference in the Sense, and no body that owns the Creed can with any

any Reason find fault with the Expression as it is in the Liturgy.

I always thought that the Church of *England* had been more charitable to Infants of all sorts, than they of our Author's Perswasion, and am glad to find one *Scots* Presbyterian exceed us that way, as he insinuates, p. 21.

But I'm afraid I'm too hasty in my Approbation, and that it will be found that in their Opinion even Baptism will not save a Child (who dies without actual Sin) unless it had the good Luck to be included in God's *Eternal Decree*.

I will not at present enter into that abstruse Dispute, nor does my business require it. The Objection lies against the Rubrick, which forbids the Office of Burial to be perform'd over the Corps of a Child who dy'd without Baptism. And this our Author calls *Damning the Child*.

Without taking nicely to task his Notion of *denying Burial to such*; I answer directly, That we can't (in any tolerable Propriety of Speech) call any Man, Woman or Child, our Brother or Sister in Christ, that never was a Christian, (as no unbaptiz'd Person ever was or can be.) And if we can't call them so, we cannot perform any Christian Office, either to them or about them as such. We can't say that they are within the Covenant of Grace, because their Patent was not past. But we are far from determining that Infants are damn'd, who dye without Baptism; we say, they can't be sav'd in God's ordinary way: But his uncovenanted Mercy is boundless, and to that we leave them: For if we should positively assert that all that dye without Baptism are certainly damn'd, we should damn more than our Author seems to be aware of.

His next Exception is against *the Ring in Marriage*, p. 21.

To vindicate this Ceremony, it might seem sufficient to say, that it being a thing indifferent, the Command of the Church is reason enough for its Observation. And the Answer which he himself puts into the poor Curate's Mouth, I think will be found a strong one for all that is offer'd against it; viz. That *the Ring us'd here by us, is as lawful as JOINING OF HANDS us'd by the Presbyterians*. For none can pretend that there is any positive Law in Scripture for either; and therefore being both *uninstituted Ceremonies*, and neither unlawful, they may be practis'd without any Censure when injoin'd by lawful Authority.

But to this he answers, That God has expressly approv'd of that Ceremony [viz. joining of Hands] in making of Covenants, Ezek. 17. 18. and he owns that any one who brings as clear Proof from Scripture for the use of the Ring will quit Scores with him in this particular.

I shall

I shall only name two places of Holy Scripture (and one of them too out of the New Testament, and so far I think I have the better of our Author) where *the giving and receiving of a Ring, was a Token and Pledge of high Trust and great Love and Friendship*. The Places are *Gen. i. 41, 42.* where *Pharoah* to shew his Trust and Affection to *Joseph*, took off his Ring from his Hand, and put it upon *Joseph's Hand*. And *St. Luke 15. 22.* where the kind Father of the returning Prodigal commanded his Servants (in token of his Love to his Son) to put a Ring on his Hand.

Well, but what are these Scriptures to the Purpose? *Pharoah* did not marry *Joseph* by this Ceremony, nor the Father in the Gospel, his prodigal Son. Why it is true, they did not (as a Man may say) marry them, but they marry'd them as much as the King of *Babylon* marry'd the King of *Judab*, *Ezek. 17. 18.* And why we may not make use of our Blessed Saviour's Approbation of giving the Ring in token of Love, as well as of God Almighty's approving the giving the Hand in token of Fidelity, I don't see; unless one King's giving his Hand to another King, be liker Marriage than a Father's giving his Son a Ring, or a King his Favourite.

But the thing which justifies joining of Hands from the 17th of *Ezekiel* is, that it was in a Covenant, and Marriage being a Covenant, the Parallel is more strong and natural. Why truly, I think, that the Instances I bring, being to shew some outward Sign of Love and Fidelity, will agree as well to Marriage as the other will: Besides, how does it appear from the Text, that those two Kings join'd Hands in making this Covenant. The Text only says, *When he had given his Hand*. Now he that signs a Writing, gives his Hand; he that swears upon the Book, gives his Hand; since therefore it does not necessarily imply joining of Hands, nor if it did, does it refer to Marriage; nor if so, is it a Command of the Gospel; therefore (according to the *Presbyterian* Principle) it is not to be the measure of our Practice. That this Ceremony of the Ring in Marriage is a very ancient one, is very plain from several Writers, both Heathen and Christian\*.

Why the Ring is laid upon the Book, the learned *Bucer* (whom the *Presbyterians* much esteem when he does not favour our Liturgy) gives this Reason. "This seems to be a very becoming Ceremony, that the Ring, and other Gifts, with  
" which

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\* *Juvenal. Sat. 6.* — & digito pignus fortasse dedisti. *Plin. Nat. Hist. l. 3. c. 1.* etiam nunc sponsæ annulus ferreus mittitur. *Clem. Alex. Pedagog. l. 3. c. 11.* *Tertul. Apol. c. 6.* *Idem de Idol. annulus pronubus de nullius Idoli honore descendit.* See *Comber upon the Ring.*



“ which the Bridegroom would adorn his Bride, are first laid upon the Pray'r-Book, and are returned by the Minister to the Bridegroom to be given by him to his Spouse; signifying that we ought to offer and consecrate all our Goods before we use them, to God, for they are all his, and to receive them as from his Hand, to be us'd for his Glory †.

There is only one thing more I shall take notice of here, and 'tis the Words said by the Husband after the Minister, *With this Ring I thee wed, &c. In the Name of the Father, and of the Son, and of the Holy Ghost.*

One would think there were no great Occasion to justify this to a Christian; for it signifies no more than this, “ I take this Woman to my wedded Wife, and in token that I do it, I *wed her with this Ring*, as a Pledge and Sign of my becoming her Husband, and *with my Body I her Worship* (i. e. I respect and honour her as my lawful Wife, not as my Servant or Slave) *and with all my worldly Goods I her endow* (i. e. I make her my Partner in my Fortune, and promise her a suitable Maintenance) and as a solemn Confirmation of this Engagement and Contract, I invoke the Blessed Trinity as Witness to it; And therefore do all this *In the Name of the Father, and of the Son, and of the Holy Ghost*”. And this I humbly conceive is sufficient to justify this Part of our Service, so that People of ordinary Swallow may pass it down without any Danger of being choak'd.

But now comes a most terrible Objection, and what I am told a great many of our Author's Perswasion are of Opinion is unaniwerable. It is p. 22. to the end of the first Dialogue. *That the Rule or Rubrick in the Liturgy, for finding Easter, is false, and therefore the giving our Assent to all things contained in the Book of Common-Pray'r is giving our Assent to an UN-TRUTH and a CONTRADICTION.* Good Words pray.

Now if I can shew that there is neither *Untruth* nor *Contradiction* in this, I hope this Charge falls.

That this Rule is false, is founded upon two Mistakes.

1. That if the Full Moon happens on the twenty first of *March*, that is not to be reckon'd the Full Moon refer'd to in the Rule. And, 2. That the Full Moon mention'd in the Rule, is to be found by the ordinary Almanacks or Prognostications. Both which are Mistakes, as I shall shew.

1. I do say, that if the Full Moon happens on the 21 of *March*, that Full Moon is the Full Moon refer'd to in the Rule, and consequently the *Sunday* after the 21st of *March*, is *Easterday*. To make good this, I desire it may be consider'd, that it

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\* Ruceri Censura p. 48. apud L'Estrange *At. of Divine Offices*, p. 295.

it is an ordinary way of speaking, to take the Words AFTER or NEXT AFTER (when apply'd to Time) inclusively, i. e. they do not always exclude the Time mentioned before them. Thus (to begin with the Holy Scripture) St. Mark 8. 31. our Saviour tells his Disciples, that AFTER *three Days* he should rise again. Now how was that true, if it is not by this way or reckoning? Upon Friday he was crucified, that was one Day, Saturday was the second, on Sunday Morning (which was the third Day) he rose; and yet he says, that after three Days he would rise; so that these Words AFTER *three Days*, must include the third Day, and we must understand them after the Beginning or Commencement of the third Day. So again in the Jews Account of it to Pilate, St. Mat. 27. 63. After *three Days* I will rise again, must be taken the same way to make it true. And in the same Sense must the Words, St. Joh. 20. 26. be taken, After *eight Days* — *came* Jesus &c. i. e. reckoning the first Day of the Week (on which he appear'd, ver. 19.) for one Day; and the Day on which he appear'd again, for another Day, the six Days intervening, make eight. So that in the Scripture way of reckoning, after *so many Days*, must always be meant to take in both the first and the last of the Term mentioned. The plain Sense of these Words [after *three Days*] or [after *eight Days*] is AFTER the third Day or the eighth Day BEGINS †.

Nor is this only the Scripture manner of reckoning, but was constantly in use among the Old Romans whose Style and Manner of Reckoning our Year, we to this Day retain. So their *Tertio Calendas*, or *ante Calendas* (i. e. the third Day before their Calends) was but two Days before them. For instance, suppose this present Tuesday to be the Calends of any Month, Sunday last would have been their *Tertio Calendas*, and Saturday *Quarto Calendas*; i. e. the third or fourth Day before Tuesday, whereas to reckon, excluding Tuesday, or the Calends themselves, Sunday would be but two Days before, and Saturday three Days before Tuesday.

Nor is this way of speaking quite left off in Scotland; for nothing is more common there, than to say this Day eight Days, to denote the same Day of the following Week. Now you can't say so with any Truth, unless you reckon the Day on which you speak to be one, and the Day to which you refer

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† See Dr. Wallis's *Discourse of the Christian Sabbath*, 4to. p. 20. quoted by the Author of the RULE for finding Easter in the Book of Common-Prayer explain'd and vindicated, p. 33. printed 1712.

refer to be another of the Eight. So that you include both.

The use I make of it is this. When the Rubrick says that *Easter Day is the first Sunday after the first Full Moon which happens next after the 21st of March*, you must take the 21st of *March* to be itself included in that term of time; so that if the Full Moon happens upon the 21st of *March*, it is by this manner of speaking properly enough said to be after the 21st of *March*; i.e. after the Commencement of it. If our Author will not allow this to be proper and agreeable to the ordinary way of Reckoning among the *Jews* and *Romans*, I shall desire him to reconcile the Scriptures above mention'd to Truth by any other way. If those Scriptures must be understood this way and no other, then I hope he will not find fault with the Church for following the Scripture Pattern in reckoning the time: And so the want of the Word *ON* or *UPON* in the Rubrick, is no Defect, as he says in his Advertisement at the end of the *second Dialogue*.

Indeed I could wish that the Word *ON* were added in the Rubrick, not to make it truer, but plainer; for it is as true that *AFTER*, here must be understood *UPON* or *next after*, as that *after three Days* in the Gospel signifies *upon* the third Day. So that if the Full Moon happens *upon* the 21st of *March*, (as it always will when the Golden Number is 16. as he observes) then the Sunday after is *Easter Day*. And this, as I have shew'd, is agreeable to the Rule: And his Exception is founded on a Mistake, viz. of the Rule's being to be understood *exclusive* of the 21st of *March*; which indeed it is not.

2. The second Mistake of this Rule is that the Full Moon refer'd to in it, and which governs Easter, is to be found in the common Almanacks. I don't ascribe this Mistake to our Author, for he seems to understand it otherwise both in the first Dialogue, and in his Advertisement at the End of the second: But being upon this Subject I shall answer this Objection as well as his, and shew how Easter is to be found out for ever by the rubrical Rule which (when rightly understood) never contradicts the Table.

The common Almanacks then have nothing to do in finding out any moveable Feast in the Church; for she has a Calculation of her own, of the New Moons, and by that Calculation, this Rule for finding *Easter* was made and must always go. I will not take up time in giving any Account of the first Original of this Calculation at the Council of *Nice* and the Regulations which were made to it by *Theophilus Bishop of Alexandria*, Anno 410. and by the *Roman Abbot Dionysius* 532. It is sufficient to shew that the Church has laid



laid down a certain Rule for determining the New Moons, and appointed a Calendar for finding them out; and they once found, the Full Moon follows of Course and consequently *Easter Day* is determin'd according to the Rule, viz. that it is the first Sunday after the first Full Moon as it is to be found in the Church Calendar. Which that you may the better understand I shall briefly explain.

You may observe in the Calendar (before the Morning Pray'r) there are, in the first Column, before the Days of the Month, several Figures whose Progression is 8. as in the Month of *January* you find (where the Figures are right placed as they are in a Pray'r Book which I have now by me printed in 1574. in Latin) 3. placed over against *January 1.* 11. over against *Jan. 2.* 19. against *Jan. 5.* &c. These Figures are the GOLDEN NUMBER for every Year; and the Use of them is this.

You must look (in the Table of moveable Feasts) for the Golden Number for the Year in which you would know *Easter* day, [or if you have a Mind to find out the Golden Number for any Year past or to come, which is not in the Table of moveable Feasts, add 1 to the Year of God, and divide the Product of that Addition by 19, and if there be any Remainder, that is the Golden Number for that Year; if nothing remains, then 19 is the Golden Number. e. g. If you would know the Golden Number for this Year 1713. add 1 to it, which makes 1714. which divided by 19. the remainder is 4. the Number sought] then look for that Number in the Month of *March*, and the Day of the Month which is over against that Number in the first Column is the Day of the New Moon according to the Church Computation. Then reckon 14 Days from that Day of the Month (including the Day itself) and if the 14th Day happens either upon or after the 21st of *March*, that is the Full Moon which governs *Easter*, the Sunday after being *Easter Day*. For instance. To find *Easter* for this present Year, 1713. You may find in the Table of Moveable Feasts that the Golden Number is 4. Now look in the Calendar, and you find 4 over against the 20th of *March*; therefore the 20th of *March* this Year was the Ecclesiastical New Moon. Then reckon 14 Days forward, making the 20th Day of *March* the 1st Day of the Moon, and so the Full Moon is the 2d of *April*; and (that being the first Ecclesiastical Full Moon which happen'd after the 21st of *March*) the Sunday after was *Easter Day*, viz. *April 5.*

To find *Easter* for the Year 1714. Look in the Table of Moveable Feasts, (as above) and you find the Golden Number to be 5; which Number is placed (in the Calendar for *March*) over against the 9th Day of that Month. Then reckon

reckon 14 Days forward, beginning at the 9th of *March*, and you find that the Full Moon happens *March* 22d, the *Sunday* after which (being *March* 28) is *Easter Day*.

To find *Easter* for the Year 1717, I find the Golden Number is 8, and 8 being over-against *March* 6, the Full Moon (which is 14 Days inclusive from that) falls on the 19th, but that being before the 21, cannot be the Full Moon which governs *Easter*; I must therefore look for the next 8, which I find over-against *April* 5, (that being the next New-Moon) 14 Days from which inclusive, make 18 for the Full Moon, the *Sunday* after which (being *April* 21) is *Easter Day*.

When the Golden Number is 16, the Full Moon always falls on *March* 21, and then the *Sunday* after that, whatever Day of the Month it fall upon, is *Easter Day*, as I observed before †.

Now let the Author of the Dialogues, or any other whatsoever, try this Rule by this way as often they please, and they will find it still hold, which I think is a Proof that there is neither UNTRUTH nor CONTRADICTION in it. *Quod erat demonstrandum.*

If this be well attended to, there will be no Occasion to go to the Pope for-reconciling Contradictions; nor will *Septuagesima*, *Sexagesima*, &c. nor any other Part, (much less the whole Service Book) be wrong upon that account. And so I dismiss the FIRST DIALOGUE.

His SECOND DIALOGUE begins with some broad Abuse and Reflection upon Dr. *South* (who is now alive, and able to answer for himself, were it worth his time.) All therefore that I shall say to it, is, that if our Author had answer'd the Doctor's Arguments which are couch'd often under such Expressions as he here falls foul upon, he would have put me to my Trumps more than any thing I have found in either of the Dialogues.

His first Objection is p. 3. That our Pray'rs exclude Preaching by the length of them.

This I must own was one of the last Objections I expected from one of his Profession: For let any one compare their Prayer before Lecture, the Prayer before Sermon, and another after Sermon, together with three considerable Portions of *Psalms* in Metre; I say, compare these with our ordinary Service upon the Lord's-Day, and I dare undertake their Pray'rs are longer than ours; and for the occasional Offices, such as Baptism

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† See Dr. *Nichols's Notes upon the Rubrick, and the Treatise abovementioned*, viz. The Rule for finding *Easter* in the Book of *Common-Prayer*, explain'd and vindicated.

Baptism and the Communion, let all the World judge that know our Service and are acquainted with the *Presbyterian* way, whether we come near their Prolixity in those. I have not been in *Scotland* these 7 Years, but I know some there, and not very far from *Dunbarton*, whose Pray'rs (as they chant them) will out-do the Liturgy in length, by at least one Collect or two. Indeed, generally speaking, our Sermons are not quite so long as theirs, tho' much might be done for that too, if there were more Briefs and Semi-briefs in our way of Delivering our Sermons, as some of my Acquaintance in *Scotland* use for the sake of the Hour-Glass.

But does our Author really think, that Preaching is neglected in *England*? or that one *English* Sermon would not modestly speaking, make up three primitive ones? I believe he knows it would. And tho' at the Beginning of the Reformation, there might be some Incumbents whom the Church did not think fit to trust with Preaching (I wish they had continued the Caution) I challenge all *Europe* to shew a Set of Divines more eminent for Preaching, than the Clergy of the Church of *England* have been for many Years, and are at this Day. I have heard some of them, and some of their Neighbours, but Comparisons are odious. And however wittily some People may think they cast side Wipes upon the Homilies of the Church, I cannot help thinking, had some People that the Author and I could name, always read a Homily instead of preaching a Sermon of their own Composing, we should have had more Unity and more Religion in these Kingdoms than I expect to see in my Days.

Put our Author might have spar'd his Wonder, *p. 6*, about not using a Prayer before Sermon. Are not the Office of Morning Prayer, the Litany, and part of the Communion Service us'd every *Sunday* Morning, and the Evening Service in the Afternoon before Sermon? And why the Country Man (who *p. 5*. complained of the length of the Pray'rs, as taking up too much time from the Sermon) shou'd now quarrel at the want of another Prayer, I don't understand: But it seems long *ex-tempore* Pray'rs are very allowable, and the time for Preaching may be indulg'd to them.

I know there is a Canon in *England* for a Pray'r before Sermon, which was anciently call'd the Bidding Prayer; but in my humble Opinion, there is no great Occasion for it after the Pray'rs in the Liturgy. But this I submit to the Judgment of my Superiours.

But neither our Author, nor his pretended Curate, understood the Practice of the Church, nor seem to have read the Liturgy, when they say, *p. 7*. That we use no Pray'r after Sermon. When is the Pray'r for the whole State of Christ's Church



*militant here on Earth*, to be us'd? The Rubrick tells you, " \* upon the Sundays and other Holidays (when there is no Communion) shall be said all that is appointed at the Communion, until the End of the general Pray'r, [for the good Estate of the Catholick Church of Christ] together with one or two of the Collects last rehears'd, concluding with the Blessing. Now in all the Churches in *England* (where the Clergy do their Duty as they ought, and I hope they all do) that Pray'r is constantly read after Sermon, and among those Collects which are appointed before the Blessing, there is one very proper for begging God's Blessing upon the Word which has been read and preach'd. " Grant we beseech thee Almighty God, that the Words which we have heard this Day with our outward Ears, may by thy Grace, be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, thro' Jesus Christ our Lord. *Amen.* So that the Litany before, and this Collect after Sermon, contain both Prayers for the Minister's Assistance who is to preach, and for God's Blessing on what has been preach'd; and therefore the Liturgy is not imperfect for that suppos'd Defect.

He has a mean Opinion of the *English* Clergy, when he supposes, p. 8. that they must neglect Praying by a sick Person for want of a Candle. And tho' I am utterly against *extempore* Prayers, for the Reasons assign'd in the Beginning of this Book, I believe there is not a Minister of the Church of *England*, but what could perform any occasional Office at a pinch, without either Book or Candle: And it is one Excellency of prescrib'd Forms, that they may (by frequent use) be learn'd without Book, and so us'd upon Occasion.

When any of our Divines preach or write against *extempore* Pray'r, they always mean by it, such as are made by People now a-days who are not inspir'd, and therefore it is a straining of their Sense and Words to make them condemn our Blest Saviour and his Apostles and other inspir'd Persons, for that indeed were a Blasphemy not to be more endur'd.

But tho' our Author should in the next Edition of this Dialogue, apply St. *Mat.* 12. 32. to me, as he does to Dr. *South*, p. 9. I can't help saying that (considering the Stuff that some Pretenders to the Spirit, vent) they who would make the Holy Ghost patronize all their Pray'rs, may be more truly said to blaspheme him, than the Doctor for telling them so.

I will not here in Vindication of Dr. *South*, run out into an Enquiry into the Mischiefs which accrue to the State, by *extempore* Prayer or Breaching; all that I shall say is, that if all these

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\* See the first Rubrick after the Com, Serv,

these Kingdoms had worshiped God in publick by the Book of *Common Prayer* only, since it was made, we should have had no false Worship; and if no Ministers with or without lawful Mission had preach'd worse Doctrine than Dr. *South* and Dr. *Sacheverel* (I never saw the Sermons of Dr. *Sibthorp* and Dr. *Manwaring*) these Nations would not now be in the Condition they are in, by false Doctrine, Heresie and Schism. But

Of *extempore* Pray'rs, I have said enough in the Letter, and therefore shall not trouble you with giving a particular Answer to what he says, p. 10, 11, 12, 13, 14, 15. You will find SET FORMS of Pray'r vindicated in the first Sheet of the Letter. What follows, p. 16. of the Interruption of our Pray'rs, by reading Psalms and Lessons, and the Shortness of our Collects, is accounted for in the Letter, p. 26.

But he says, against what is there advanc'd, that it was not our Lord's Intention that we should part our Pray'rs, but that we should say them all at once. Now I thought, that interposing a Lecture or a Sermon, or singing a Psalm between one part of your Prayers and another, had been as much an Interruption of your Devotion as our interposing a Lesson, &c. And where you have clearer Scripture for the one than we have for the other, I confess I do not know.

But what he says, p. 17. of Peoples praying themselves and others into a divine Warmth, tho' they begun heavily, does not acquit them necessarily, of mistaking the Fancy and mechanical Operation of the animal Spirits for *divine Heat*; for I have heard a Lawyer at the Bar, begin very deliberately and calm, and in the Progress of his Speech, work himself into almost as great a Heat as a Presbyterian Teacher, and affect his Audience very much too, and all this the Effect of mere Mechanism. I will not say, that all *extempore* Prayers are so, but if there's Danger that they may be so, the Argument is strong enough of our side.

He seems much to mistake the Church's Design in her Vestments and other decent Ceremonies, as if they were appointed to supply the place of Devotion, as he fairly suggests, p. 18. But People may be Decent and Devout too.

Of the Word Priest, See p. 91. of the Letter.

The next Exception is, p. 20. against the Questions in the Office of Baptism, and the Answers made to them by the God-fathers and Godmothers in the Name of the Child.

Our Author's Exceptions against this Order of the Church are Four: 1. That *Voetius* says these Questions and Answers have been a Grievance to Peoples Consciences ever since King *Edward's* the VIth's Time. 2. That Dr. *Burnet* in his History of the Reformation, says, that *Bucer* did not approve them. 3. That such Mimikry can't be the reasonable Service requir'd

by God: 4. That this Practice takes away the Ground of Infant's Baptism, for all other Protestant Churches teach that Children are baptiz'd in the Right of their believing Parents.

In answer to this: 1. *Voetius*, a foreign Divine, was a very unlikely Person to measure *English* Consciences. But suppose this had been a Grievance to some, Was it therefore a general Grievance? Our Liturgy, Episcopacy, nay, Monarchy, have been Grievances to some Peoples Consciences. The Reformation was a Grievance to more Consciences than ever these Questions and Answers were: And must all these be laid aside to quiet the Consciences of all that are aggriev'd? I think not.

2. *Bucer* did not approve the answering by Godfathers. I am sorry for it; for I reverence the Memory of that great Man. But greater Men, and Men whose Judgments we are more bound to follow, have and do approve of it: viz. the successive Governours of the Church of *England* since the Reformation.

3. This Mimikry (as our Author is pleas'd to term it) is the only way that I know to perform this Service, viz. the Baptizing Infants. To make this appear, we must consider Baptism as the solemn Entry into Christ's Church, and consequently into the Covenant of Grace. If we are all baptiz'd into one Body, 1 Cor. 12. 13. we can't be said, without Baptism, to be Members of that Body, and if we are not Members of Christ's Body, I think we are not within the Covenant of Grace, nor have we any Title to the Promises made to those who are. Our Blessed Saviour makes Baptism necessary to Salvation, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, St. Joh. 3. 5. Now if Baptism be the only way of entering into Covenant with God, of being Members of Christ's Body, and being admitted as Candidates for the Kingdom of Heaven, then Infants must be received into the Christian Church by Baptism, or else they can't be said to have any Title to these Privileges: For it is only he that believes and is BAPTIZ'D that shall be sav'd, St. Mark. 16. 16. And if Infants must be baptiz'd, they must perform the Conditions necessary for Baptism: that is, they must repent and believe: For there is no Scripture that dispenses with those Conditions, nor can any Form of publick Baptism be assign'd in any Age of the Christian Church, which wants such Questions and Answers as we use. And since a Child is not capable of repenting and believing in its own Name, some body must undertake for it (as Guardians do for Minors) or else I know no Text that qualifies them for Baptism. And therefore,



4. If all the Protestant Churches (except *England*) teach that *Children are baptiz'd in right of their believing Parents*, ONLY, (for he must add that, if he would make his Argument conclude any thing against the Church of *England*) without any Stipulation made in their Name, I'm sure that is a Doctrine which neither the holy Scripture warrants, nor the Catholick Church agrees to. And if this his Assertion should be true (which I have not time at present to search into) I can only say, that if it is not supported by Scripture nor primitive Antiquity, nor agreeable to the Doctrine of the Church of *England* (which when the other two are silent, is the Standard of my Obedience) I shall have very little Consideration of their Authority. But I think I have heard say, that the Directory asserts, that *all who are baptiz'd in the Name of Christ, do renounce, and by their Baptism are bound to fight against the Devil, the World, and the Flesh*. I only ask how Children can do this? not by their own proper Act and Deed; therefore by their Sureties.

The only Dispute then that seems to be between us, is, whether Godfathers and Godmothers be proper Sureties for a Child?

To this our Author only says, that the Church of *England* has the *Roman* Ritual on her side, p. 21.

I have a very good Opinion of the Author of the Dialogues, and therefore am unwilling to think, that he would industriously amuse his Readers with a Cry of Popery, when he knew there was no Cause. I will therefore (if he has not been at Pains to inform himself as to this Particular) in a few Words shew, that it was an ancient Practice in the primitive Church, to require such Security as our Church now demands before Baptism, and that in the case of Infants, the Answers were made by Godfathers and Godmothers.

In the earliest Ages of the Church, every one at his Baptism was taught "to renounce the Devil and all his Works, Powers and Service, the World, and all its Poms and Vanities. To believe in God, &c." \* And this Form has been continu'd in the Christian Church without any material Alteration ever since.

In the Baptism of Infants they retain'd the Form, but allow'd others to answer in the Infant's Name. These are call'd by several Names by the ancient Writers. They are call'd *Παροικεῖται* †, *Ανὰδοχοι* ‥, *Sponfores* ‡, *Fide Jussores* \*.

\* See Apost. Constit. l. 7. c. 41. Dion. Areo. de Eccl. Hier. c. 2. p. 77. Ed. Par. 1615. Cyril. Cat. Mystag. 2.

† Just. Mart. Resp. ad Orthod.

‥ Dion. Areop. Eccl. Hier. c. 2.

‡ Tert. de Bapt. c. 18.

\* Aug. Ser. 168.

All which are only several Names for the same thing; viz. *Sureties* and *Sponsors*, who brought Children to holy Baptism, and there in their Name stipulated for their part of the Covenant.

But our Author objects it as false Doctrine in the Church to admit Children to Baptism that we don't know to be of believing Parents, at least of one.

Put the Case now that a Child newly born were laid at our Author's Door, and that it should chance to be a Quaker's (for such I suppose he will not allow to be believers) and that the Parents, had out of Zeal to their own Opinion left a Note with it, declaring their Aversion to sprinkling (as they ignominiously term Baptism) I would only ask whether that Gentleman would not think himself oblig'd to get the Child baptized. Or suppose a whole Family of Children born of Quakers or other Infidels in our Author's Parish, should (by the Death of their Parents) come into the Hands of Christian Relations, or even Strangers to their Blood, who out of Charity, would undertake for their Christian Education. Would it be unlawful to baptize such Infants because they had the Misfortune to have Infidel Parents? God forbid. The antient Church knew no such Cruelty. "It cometh sometimes to pass (saith S. *Augustine*) that the Children of bond Slaves are brought to Baptism BY THEIR LORD: sometimes the Parents being dead, the Friends undertake that Office; sometimes STRANGERS or Virgins consecrated to God, which neither have nor can have Children of their own, take up Infants in the open Streets, and so offer them unto Baptism, whom the Cruelty of unnatural Parents casts out, and leaveth to the Adventure of uncertain Pity. *Hooker* Eccl. Pol. l. 5. §. 64.

But there is nothing said by our Author p. 22. against the Validity of Sureties promising in the Children's Name that will not condemn the whole Christian Church in all Ages. It being the universal Practice to require for Infants a sponsorial Faith and Repentance, because they were not capable of performing those Duties actually.

But from his finding fault with the Answer to that Question in the Catechism, (which was alter'd at the Importunity of the Presbyterian Commissioners at the *Savoy* Conference in 1661.) we may perceive what little Encouragement there is for our making any Alterations in our Liturgy or Canons, for the sake of tender Consciences, (as is pretended) when those Changes then made to please them, are now and have been often before made use of against us, and made Arguments for chopping and changing to the end of the Chapter.

He

He makes his Curate say, p. 24. That the God-fathers and God-mothers are Sureties, but that the Parents are Principals for the Education of the Children. Now, I conceive, that the God-fathers and God-mothers are Sureties for the Child, and not for the Parents, and therefore in every Stipulation made by them, the Child (and not the Parents) is the Principal. The Promise made by them in the Child's Name, is to renounce the Devil, &c. to believe all the Articles of the Christian Faith, and to keep God's holy Will, &c. Now in this without doubt the Child to be baptiz'd is the Principal in the Obligation, and the Benefits are the Child's, as the Mischief shall certainly fall upon the Child if he breaks his part of the Covenant. But because the Infant cannot perform the Covenant, unless he is instructed in it when he comes to the use of Reason, the Minister exhorts the Sureties that they take care that he should be taught. Now tho' by the Law of Nature and the Laws of the Gospel, all Parents are oblig'd to take care of the Education of their Children, and no Stipulation made in their Name by any one else can supersede their Obligation; yet they cannot be said to be Principals in the Obligation made by the Sureties: And therefore our Author's *Law Maxim* will not be any Argument against their Care.

If there are had People receiv'd by the Church as God-fathers and God-mothers, notwithstanding the good Rules made to the contrary, it will not destroy the Validity of Baptism, nor make the Liturgy a bad Book. Pray what becomes of the Children of all wicked Men in *Scotland*? I suppose our Author thinks that he and his Brethren have baptiz'd many such. And may a wicked Parent stipulate for a Child better than a wicked God-father? If Immorality is a Bar to the one, why not to the other?

As to the Minister's Power of keeping notorious Offenders from the Holy Sacrament, it is no Dispute with me; nor need it be with any one else, who reads the Rubrick in the Liturgy before the Communion. And I shall not stick to say, that I would not admit a NOTORIOUS SCHISMATICK to Catholick Communion, till he recanted his Error, upon any consideration of Laws or Statutes; tho' I do declare that I have as great Consideration and Regard both for the Laws and those that make 'em, as any body whatsoever.

I hope our Author does not intend to justify the hypocritical Prophaness of Occasional Conformity; but that being now out of Doors in *England*, I shall pass it.

But his next Exception, p. 26. will not appear to be so much against the Liturgy as he makes it, viz. about the Essentials of Baptism,

He



He asserts two things, which are both Mistakes. 1. That the Service Book teaches that the *Matter* and the *Words* are the *ONLY* *Essentials* of Baptism. 2. That the Church of *England* ratifies Baptism administer'd by Laicks and Women, and that the Liturgy, upon which he says the Episcopalians doat, allows of the Baptism of Midwives.

1. First then I do not see that the Liturgy teaches that the *MATTER* and *WORDS* are the *ONLY* *Essentials* of Baptism. The Church, Art. 30. calls the Bread and Wine *both parts of the Lord's Supper*, does it therefore follow that a Lay-man may administer it? If any Law should say that signing and sealing are essential to Covenants, would it therefore follow that the signing by a proper Person is not essential: as the ingenious Author of *Lay Baptism Invalid*, argues in his Book of *Dissent. Baptism null and void*, p. 40. The Church has declar'd, Art. 22. That *IT IS NOT LAWFUL for any Man to take upon him the Office of ministring the Sacraments — before he be lawfully call'd, and sent for that purpose*. Again, Art. 26. she teaches, That the Minister does *not minister Baptism IN HIS OWN NAME* but in *CHRIST's*, and by his *COMMISSION* and Authority.

If then in the Judgment of the Church none have his Commission but they who are lawfully call'd and sent, then she does not think the Matter and Words the *ONLY* *Essentials* in the Ministration of Baptism. Nay, Art. 37. she denies even to her *Princes*, the Power of *Administration of the Sacraments*; and therefore surely she believes the lawful Minister essential. This, I think, is so clearly and plainly prov'd in the Book last mention'd, viz. *Dissenter's Baptism null and void*, §. VI. that I believe it to be unanswerable.

2. I have read over all the Rubricks which relate to Baptism and the three Offices of Baptism very carefully, and can't find one single Word of either Laick, Midwife or other Woman as the Administrators of Baptism, nor indeed any thing that can possibly be strain'd to that Construction. There is indeed before the Office for private Baptism, a Rubrick which plainly enough infers the direct contrary, viz. *That the Minister of the Parish (or in his absence any other LAWFUL MINISTER that can be procur'd)* shall baptize the Child in case of necessity, and no other person. And in the fifth Rubrick, the Words *LAWFUL MINISTER* are us'd again: But not one word of Lay-man or Midwife.

Well, but the Bishop of *Salisbury* has said it in his Exposition of the 23d Article. *Ergo!*

Why really that may be; but I know no Law that obliges the Clergy of the Church of *England* to subscribe to his Lordship's Exposition of the Articles, and therefore if he should have

have advanc'd false Doctrine, I would not stand by it. Suppose that this bad Practice was some time ago (*i. e.* before the *Hampton Court* Conference above 100 Years since) us'd by some, which the learned Bishop owns in the very Page quoted by our Author to be *directly contrary to the Rules of the Apostles*, Art. 33. p. 26. shall either his Lordship or any one else make me believe that the Church (which does not say one Word in its Justification) authorizes it? Don't believe it.

Well then our Author and I will not quarrel about the Essentials of Baptism. I freely allow that the *Minister* of Baptism is indeed one Essential of it, and that where there is no **LAWFUL MINISTER** there is no Baptism, and I don't see that this Opinion contradicts any part of the Liturgy. Let them look to it that pretend to baptize without a lawful Ordination, and let the People consider well what they are doing, when they receive any pretended Sacraments from such as have no Authority to give them.

The next Exception, p. 27. of the Discipline of the Church, seems to have been only brought in for a Pretence to give Dr. *Sacheverel* an ill Epithet for speaking Truth, which he is pleas'd to mistake; the Dr. does not assert that the Discipline of the Church of *England* is the best that ever was in the Christian Church, but the best that is now, and therefore the Complaint which she makes once a Year of wanting some Godly Discipline which was in the ancient Church, does not contradict the Dr.'s Words, nor give him the Lye, as our Author modestly expresses it. And I'm of opinion that the Church's pious Wish might ere this time have been reduced into Act, but for the Trouble that she has had from the **FALSE BRETHREN** mention'd in that Sermon which our Author is so angry with. And indeed that Spirit of Schism and Division which has been but too much encourag'd in *England* more than once, is one very great Cause of stopping the Mouths of those wholesome Canons; which were they discharg'd against Offenders of all kinds, would set the Discipline of our Church as much above the Kirk, as the Liturgy is above the Directory.

Tho' bowing *towards the Altar* and at the sacred Name of **JESUS** is not injoin'd by any Canon now in force, I think the laudable Practice is very defensible, being only an outward Demonstration of that inward Reverence and Homage which we owe to our Blessed Saviour in every thing that relates to him. And if there is a Respect due to the very Walls of a Church consecrated to his Worship, how much more to that Altar on which the sacred Memorials of his Death and Passion are exhibited; and to that awful Name at which every

*Knee ought to bow.* If by God's own Commandment *Moses* was to put his Shoes off his Feet upon holy Ground; and holy *David* was won't to bow towards the Mercy Seat of God's Temple or Tabernacle; I can't see any reason why we may not (after the Custom of *England*) put off our Hats when we go into Church and worship God, by bowing our Bodies towards the holiest part of the Church, viz. the Communion Table. And if we must not approach a Throne, nor go into a presence Chamber without Reverence, (nor out of regard to the Throne or the Canopy of State, but for the sake of the Prince that sits in the one and under the other) I don't know any allowance we have to shew less Respect to our Almighty Lord than to an earthly Prince.

As to the Language of our Common Pray'r Book, I wonder our Author should object to the Plainness of it, because we retain Latin or Greek Titles to some Hymns and Psalms contain'd in it; when those Names or Titles are not so much as heard in our Worship. Does he think the 7th Psalm is not plain English, because it retains the Hebrew Title of SHIGGAION of *David*? or the 16th Psalm not intelligible, because it is call'd a MIGHTAM of *David*? and does he believe that all his Congregation understand the meaning of all such Titles? I'm sure more People understand the Names of our Psalms and Hymns (for they are only the Beginning of them in Latin, and are retain'd because they were so well known by those Titles) than there are, who understand the Titles of the Psalms.

If the Language is now proper, I hope it will recommend the Liturgy to our Author and his Party, that that Propriety is owing to the Presbyterians, as he says. But he makes some Exceptions even to that p. 30. which one would think he might have spared. For the Epistle is no more than INSTEAD of the Epistle, which is as common a way of speaking as any.

Of the old Translation of the Psalms I have said something in the Letter p. and as to the singing Psalms (I mean *Sternhold* and *Hopkins*) they are no Part of the Liturgy as may be seen by the Title in the Act of Uniformity to which our Assent is required: But any Parish that pleases may make use of the new Translation of *Brady* and *Tate*.

But neither our Author nor the *Tatler* will make the Words (*with my Body I thee worship*) either idolatrous or improper. Not idolatrous because there never was (I believe) any Man in *England* that thought he was oblig'd by these Words to ADORE his Wife: Nor improper because the Word [*Worship*] in the English Language is very frequently used for civil Respect. Every Justice of Peace in *England* is call'd *his* *Worship*, and the *Worshipful*. And you may as well say that  
St.



St. *Matth.* 4. 10. forbids all Service to any but God, as that *Worship* in a civil Sence may not be given to a Man's Wife.

As to *Holy-Days* and *Days of Abstinence*, which our Author is so very merry about *p.* 31. I shall only add to what I have said *p.* 45. of the Letter, that there never was a settled Church of God either before our Saviour's time or since that had not both Feasts and Fasts. And he that would make the Observation of them come up to the *Stigma* mention'd *S. Mar.* 15. 9. will condemn the best Christians, nay, our blessed Saviour himself, who kept the Feast of Dedication, which was of human Institution, 1 *Maccab.* 4. 59. The Instance of our Saviour's justifying his Disciples in eating with unwashed Hands, seems to be foreign to the Business in Hand, for it was restraining People's Liberty in the common Actions of Life and not particularly apply'd to the Worship of God.

But our Author is mistaken in our Reason for rejecting the Popish Ceremonies: We don't reject them *because God hath not commanded them*; but because many of them are forbidden, and because the Church of *Rome* has no Authority to impose Ceremonies upon the Church of *England*, she having a Power within her self of altering Rites of Worship, in their Nature indifferent. [See *Preface to the Liturgy.* And of Ceremonies, *why some be abolished and some retain'd.*] And particularly the 34th Article declares; "that every particular or national Church has Authority to ordain, change and abolish Ceremonies or Rites of the Church, ordained only by Man's Authority, so that all things be done to edifying."

Whether the 25th of *Decemb.* be the very Day of our Lords Birth, see the Letter *p.* 47. And for the Story of the *Bees*, I suppose our Author does not expect a serious Answer. I should be sorry that any Man that reads the Liturgy but once over, and understands plain English, should commit the Blunder that he speaks of, in calling the *EPIPHANY* a great Saint. For the very Title in the Liturgy is the *Epiphany* or *MANIFESTATION of Christ to the Gentiles*, and the Service for it is adapted to that Occasion. I don't deny but the Baptism of our Saviour was likewise commemorated in this Festival by the *Antients*. I'm glad to find that our Author will allow the Feast of *Epiphany* to be so old in the Church as *S. Chrysostom's* time, viz. 1300 Years ago. And if he will be at Pains to read the second Lesson appointed for that Feast, he will see that the Church of *England* does commemorate the *Manifestation of Christ to be the Son of God at his Baptism*.

Of the Use of Liturgies I have said enough in the Letter §. 4,5,6. And I think I have nothing further at present to add

[his

[his Reflections upon the Canons concerning Excommunication not coming within my Province, nor can they ever affect the People of *Scotland* while the Liturgy is only tolerated.]

Whether the Author of the *Fundamental Charter of Presbytery* was in the right or the wrong in his Assertion, I have not Time at present to enquire; nor is it (in my humble Opinion) very material. If the Liturgy be a better way of Worship than you have in *Scotland*, then your never submitting to it before, I hope will be no Bar. And whether it is evinc'd to be so by this Treatise, must be left to the Judgment of the Reader.

And now I shall take my leave of the Dialogues: If I have said any thing in answer to them, which the Author shall think convincing, I shall be heartily glad, for I have so good an Opinion of him, that I would spare no Pains to satisfy him. If I shall not be so happy, and that he thinks any thing in these Papers deserve a Reply, I hope he will remember that I have us'd him with Manners.



The E N D.